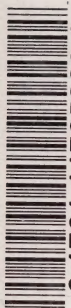


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Do unto others ...

Rev. Dan
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Comm. to the Senate
1892-1893

Do unto others . . .

It is the duty of every citizen to
obey the laws of the country
and to support the government
in every way possible.

DEPARTMENT OF THE INTERIOR

WILLIAM F. CROFT

U. S. GEOLOGICAL SURVEY

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Do unto others . . .

A series of radio talks by prominent Canadians on the effects of racial and religious discrimination, and on the purpose and principles underlying the provisions of the *Canada Fair Employment Practices Act*, as broadcast on the radio program, *Canada at Work*.



DEPARTMENT OF LABOUR, CANADA

MILTON F. GREGG
Minister

A. H. BROWN
Deputy Minister

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12.4.55



INTRODUCTION

The Department of Labour organized two series of radio talks in 1954, one in English and one in French, as part of a campaign to combat racial and religious discrimination in employment, and to make the provisions of the Canada Fair Employment Practices Act better known to the public.

The Act, which came into effect on July 1, 1953, and which applies to works and undertakings within Federal jurisdiction, prohibits discrimination in employment based on race, colour, religion or national origin, whether practised by employers or trade unions. It also prohibits the use by employers of discriminatory employment inquiries, application forms or advertisements.


The talks were aired as part of the Department's weekly radio broadcast, "Canada at Work", which is used regularly by fifty-seven stations. When these two special series were offered to additional stations as well, the total number carrying the anti-discrimination broadcasts was increased to eighty-one English and twenty-six French stations. During and after the broadcasts 11,396 copies of the scripts were sent out in answer to requests from listeners.

As a result of requests from several national organizations for a repetition of the broadcasts during the winter months, the English series was repeated by the regular "Canada at Work" stations in 1955.

In organizing and planning the series, we in the Department received important assistance from the speakers who contributed their time and effort, and from labour and other organizations which helped to publicize the series.

Finally, I would like to say that this worthy educational effort would not have been possible without the generous co-operation of the radio stations listed at the end of this booklet, which carried these broadcasts free of charge, as a public service to the Canadian communities they serve.

A. H. BROWN,
Deputy Minister of Labour.



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OTTAWA, ONTARIO.

Introduction to the Series

HON. WALTER HARRIS

Minister of Finance (formerly Minister of Citizenship and Immigration)

When I was asked to make the introductory broadcast in this series of radio talks on discrimination, I was given the names of the other people who were taking part. It struck me as significant that these busy people were willing to take the time to talk about discrimination in employment. In all, there are eight broadcasts in the series. One of the speakers is a nationally known businessman, one is a leader in the labour movement, another is the editor of a national magazine, and all of them are very active in the fields of Canadian life which they represent. This is evidence that many thoughtful Canadians believe the problem of discrimination is an important one in Canada, a problem that needs public examination, and that we should find a solution.

From their various fields of activity, these speakers will bring their own experience to bear on the problem. They have been invited to discuss it from many points of view, such as its effect on the individual, its effect on religious and other social organizations, its effect on business and its effect on labour unions.

Discrimination is a matter with which I have to be concerned in my capacity as Minister of Citizenship and Immigration. I don't think there is any doubt that immigration, if not carefully handled, could cause an increase in discrimination in employment in this country, and for that matter, in any country which admits aliens. We have only to look back a few years in the history of the North American continent to find evidence of this. In the days when there was little or no control over the influx of people into this continent, a great deal of discrimination resulted, and much ill-feeling between the immigrants and the people who were already living there.

There is a great contrast between what happened in those days and what is happening in Canadian immigration now. Although there are differences of opinion in Canada as to the numbers of immigrants who should be admitted, it is generally agreed that immigration is essential if Canada is to expand and develop its huge wealth in natural resources.

There are those who take the attitude that we are not admitting immigrants fast enough. Other groups say that we should cut down the rate of arrivals. I believe that the proper course is somewhere in between these two points of view and that we ought to bring the immigrants in at a rate which conforms as closely as possible to our capacity for absorbing them into our national life in useful employment. Of course, we occasionally make mistakes—it would be impossible to be right in every case in transplanting thousands of human beings in a new environment. But by using our absorptive capacity as a guide, it is hoped that these new Canadians will take their place in the day-to-day life of our Canadian communities with as little friction as possible. We hope that one of the results of this policy will be to keep to a minimum, the prejudice and discrimination which sometimes resulted from the rapid influxes of people to North America in former years.

The speakers who will follow me in this series will be dealing with a variety of the more important aspects of the problem of discrimination. However, there is one aspect I consider is particularly important. What I am thinking of is prejudice as distinct from discrimination.

Many forms of discrimination are, of course, the results of prejudice, but the two are quite distinct, and this distinction was considered when the legislation, now known as the Canada Fair Employment Practices Act, was before Parliament last year. Prejudice is an attitude of mind. We cannot pass effective laws against an attitude of mind. Prejudice may just continue to exist in the mind, and we have plenty of examples to show us that it is undesirable, and unwise, to try by legislation to control men's minds, even if it were possible to do so.

It is when prejudice emerges from the mind and generates some kind of action by an individual or a group of individuals that prejudice can result in unfair discrimination. Now unfair discrimination is something that can be attacked in a variety of ways and one of these is the legal method. We cannot pass laws against prejudice, against what people think, but we can legislate against unfair discrimination—that is, against overt, prejudiced action.

The Canada Fair Employment Practices Act is a law which falls into this category. Under its terms, discrimination in employment on the grounds of race, religion, colour, or national origin, is forbidden in fields of employment and in membership in trade unions which are under the jurisdiction of the Government of Canada.

This Act is expected to do much in preventing and eliminating discrimination in employment. But when this measure was being discussed in Parliament, the general opinion, not only of members of Parliament, but of many Canadian organizations and individuals who presented their views to us through a parliamentary committee at that time, was that in addition to doing something about discrimination, the overt act, something should be done about prejudice—the attitudes of mind which are the roots of discrimination. The general opinion was that the way to attack this problem of prejudice was through education, through newspapers, magazines, radio and all of the ways in which enlightenment can, under modern conditions, reach the average individual.

This problem of prejudice in the human mind has been the subject of much intensive study by social scientists, especially in recent years. Valuable work has been done in this field during the post-war years under the auspices of the United Nations, especially through one of its associated agencies, the United Nations Educational, Scientific and Cultural Organization. I believe it is desirable to take advantage of the research that organization has done.

One thing that most students have agreed on is that prejudiced people, like heroes, are not born—they are made. Prejudice is something that is acquired. It is often passed from one generation to another. It is frequently the result of deliberate propaganda, sometimes by one nation against another, sometimes by one group within a nation against another group, and sometimes by one person against another. In addition to this, it is often found in children at a very early age. We all know from our own observations that prejudice can be acquired by children and usually the source of prejudice in young children is the influence of their parents.

Most parents, of course, do not want their children to have prejudices. However, students of this problem have found that children acquire prejudices by the example of unfortunate behaviour, by observations of other people and by other expressions of superiority. Students of prejudice have discovered that much of the time, we older people do not realize that we are in fact passing on our prejudices to our children.

This, it seems to me, is one of the main things that Canadians and especially Canadian parents should keep in mind if they want to do something about prejudice and discrimination. Prejudice is a very subtle thing and even the students who have spent a lot of time in research and study of the problem, admit that they cannot analyze it completely. However, it

is safe to say that the best way to work against it is first to examine our own attitudes and to try to develop a fair and open mind about other human beings who are different from ourselves.

Secondly, we can try to challenge the prejudices we find in our friends and acquaintances. We could go a long way towards making ourselves unpopular if we carried this attitude too far, but if we act tactfully we can often cause other people to think about their prejudices, and the first step in getting rid of prejudices is to recognize them.

For example: if someone says that Negroes are inferior just because they are Negroes, one can ask if he has ever seen the results of intelligence tests of Negroes as compared to tests among white people. I recently read, for example, of one Negro girl only nine years old who was tested and obtained an intelligence quotient of 200. Of all the children all over the world who have been tested for intelligence, there are very few indeed who have matched this figure. It means that this nine year old girl did as well on her intelligence test as the average person of 18 years of age.

I mentioned earlier that there are differences of opinion among various groups of people in Canada as to the number who should be admitted. I also occasionally hear comments on the type of person whom we allow to come. Some people feel that we are prejudiced in our policy and are not being fair in that we do not admit everyone who applies. Our immigration selection is not based on a feeling of superiority of any group or race. In brief, entry to Canada is limited to two groups, those who are close and dependent relatives of residents or citizens in Canada, and those who have certain trades or skills which we need. There is no racial, religious or colour bar.

I have recently received a letter complaining that newcomers do not all speak English immediately upon their arrival in Canada and suggesting that no one be permitted to come here until he has mastered that language. I am sure you will agree with me that the person expressing this view has a prejudice against those not of British origin.

In answering my correspondent, I pointed out that I did not think taxpayers of Canada would approve of an expenditure of money to teach our official languages abroad and I also pointed out that I knew of no country which by law banned the use of any foreign language in public.

Finally, I would like to say that we all, as free citizens of a democratic society, have an obligation to do our part to meet this problem particularly in a country where we are seeking new citizens from outside our own

borders. If we really believe in good citizenship, we must also believe that prejudice and discrimination are problems that should be attacked wherever and whenever they are found. Good citizenship implies equality of opportunity, and it must certainly include equality of opportunity in employment. That is what we are striving for when we attack discrimination.

Discrimination and Democracy in Canada

RALPH ALLEN

Editor, Maclean's Magazine

Discrimination in its full and exact sense is far from an unwholesome thing. We discriminate in almost everything we do, from buying a pair of shoes to choosing a wife, or husband; and if we failed to discriminate in our eating and our drinking we'd all soon be dead of starvation, gluttony, alcoholism or some even more unpleasant form of poisoning.

The kind of discrimination I have been asked to discuss—and other speakers shall be discussing in later broadcasts of this series—is discrimination because of race, religion, colour or national origin. Most Canadians, I hope and think, are opposed to that kind of discrimination. In the field of employment we have built up a fairly large body of law specifically forbidding discrimination on any of those four grounds, although at a rough estimate two Canadian breadwinners out of every three still have no legal protection whatever against losing or being refused a job solely because of the colour of their skins, the churches they go to, or the way they spell their names.

That's the position on discrimination in employment: one out of three protected by law. What about other kinds of discrimination: the kind that says, sorry, we don't serve coloured people, or that says—almost never right out loud any more, but nevertheless gets the meaning across—Apartment to Let. No Jews Need Apply. Ontario's brand-new Fair Accommodation Practices Act forbids discrimination "in any place to which the public is customarily admitted"—meaning mainly restaurants, hotels, bars and barber shops. Some towns and cities outside Ontario try to achieve the same end through local ordinance. But discrimination against the customer—against the person who wants to buy a meal or a place to live—and has the money to pay for it—is even more widely sanctioned by law than is discrimination against the job-seeker.

Why all this talk about law—I can hear a large number of listeners saying. The dwelling place of prejudice is the human mind, the human heart, the human soul: you can't eliminate prejudice simply by passing a

law. Intolerance is not a physical thing: you can't legislate intolerance out of existence as though it were a dangerous railway crossing.

Of course not! But discrimination—the thing which arises out of prejudice and intolerance—is a physical thing. It is an act, not a state of mind. It is the act of closing the door to a personnel director's office for no other reason than that the man who wanted in happens to have been born in Poland or in Italy. Discrimination of the kind we're discussing here is the act of passing judgment on a man's ideas about God before passing judgment on his ability to handle a lathe or sell insurance and then allowing his ideas about God to determine whether he shall be given a job or not.

Legislation against discrimination of this kind admittedly is not so easy to enforce as is legislation of many other kinds. Even if enforced, its opponents say, it does more harm than good; aggravates prejudice, rather than diminishing prejudice. And thus, all it does is give the acts arising out of that prejudice—the acts of discrimination—a new shape; the shape of a prairie fire that, stamped out here, blazes higher there. So what good does the law do after all?

I can suggest three or four varieties of good merely by inventing a sequel to one of the tiny but well publicized episodes that contributed to the drafting of Ontario's Fair Accommodation Practices Act. A couple of years ago a coloured man was refused a haircut in a Toronto barber shop. He happened to be a trade-union leader from Malaya and the trade unions of Canada have been in the forefront of the fight against discrimination for many years. The fuss that ensued was very noisy and very public and in due course a law was passed.

Now let's go on to the imagined sequel. Let's suppose the same coloured man comes back to the same barber shop tomorrow. Has the proprietor, merely because a law was passed last spring, lost his distaste for coloured men? It would be nice to believe so, but the odds are overwhelmingly against it. The barber probably dislikes coloured men at least as much as ever—and possibly even a little more. But he does want to stay in business and his profit margin doesn't leave anything over for fines. So he cuts the visiting Malayan's hair, as the law says he must. What good has it done? As I said before, I can suggest three or four varieties of good. The first one is terribly obvious, but it's by no means unimportant: a man who needed a haircut got a haircut. And a businessman running an honest and useful business got another customer. An assault against the dignity of one human being was prevented. So was a departure from courtesy and intelligence by another human being. And a visitor from Asia was spared at least one testimonial to the white man's arrogance and folly.

That's just one haircut, remember. Suppose that in the course of time the barber we're talking about should be compelled against his wishes to cut the hair of a thousand Negroes. The barber never lived who could see a thousand clients come and go in silence. Sooner or later, out of sheer habit, of sheer absent-mindedness, that barber would say to one of his Negro clients: "Well, I see the Leafs lose another". The Negro, if his prejudice against white barbers has not been too deeply rooted by past insults, might very well offer an interesting reply. The first thing he knows the barber is not just cutting Negroes' hair—he's actually talking to them. The next thing he knows he's saying to the barber behind the next chair: "You know, for a black man that fella that just went out ain't half as dumb as you'd think".

There's some fancy to this drama of the barber shop, but the theory behind it is not in the last fanciful. The whole history of racial and religious discrimination and the enactments for it and against it makes it absolutely clear that laws, while they cannot end discrimination in one magnificent swoop, do create a climate in which discrimination will gradually be lessened. The hotel owner who says: I like Negroes personally, but my guests don't—is left without a defence for discrimination and, more important, so are his guests. The store owner who thinks he's merely deferring to his customers by refusing to hire Jews or Japanese or Chinese might very well, by one form of evasion or another, be able to continue the practice, but at least—if he respects his nation and its laws—his sense of virtue will have departed.

It's really not necessary to discuss this question of discrimination and the law in hypothetical terms. Already, insufficient though they are, our existing Canadian laws have considerably reduced discrimination in employment. Similar evidence can be found elsewhere.

I don't want to fall into the smug and almost chronic Canadian habit of discussing race discrimination in terms of the Southern States, but it does happen to be true that the Americans' experience in this matter has been much more extensive and difficult than our own; it's also true, statistically and mathematically true, that cause and effect in respect to legislation, have followed an almost entirely uniform pattern. At first the law is not too popular, but some people obey its letter and a few even obey its spirit. Gradually the idea sinks in that discrimination is not only unlawful but unfashionable. Recently, without dissent, the United States Supreme Court outlawed racial segregation in schools and—far more meaningfully—most states appeared ready to accept the ruling. That acceptance of common

schools for white and black could never have been won unless it had been preceded by the piecemeal acceptance—through many hard struggles in many states—of laws and ordinances covering Negroes in factories, Negroes in streetcars, Negroes in baseball, Negroes in the best hotels.

A ten-year-old child can explain the psychological cycle at least as well as I can. Stop bullying a kid and the urge to bully him stops too. Hitler knew the corollary: throw enough stones at enough Jews and pretty soon everybody wants to throw stones at Jews.

I have referred only briefly to the dimensions and nature of the problem. It is a serious problem in Canada. It always has been. Less than a hundred and fifty years ago a man named Hart was elected to the legislature of Lower Canada and found that the law forbade him to take his seat because he was a Jew. Much more recently, the magazine of which I am editor undertook an independent study of discrimination in Canadian industry. Two young women, with almost identical qualifications were selected to answer advertisements for stenographers, typists, bookkeepers and filing clerks. One girl took the name of Greenberg, the other the name of Grimes. The test was tried on 47 employers. Forty-one of them offered appointments to Miss Grimes. Seventeen offered appointments to Miss Greenberg.

I cannot believe that any aware Canadian doubts the existence of racial and religious discrimination in Canada. We have been fortunate in that the frictions which are potentially most explosive—French versus English, and Catholic versus Protestant—have never given us nearly as much trouble as they might have done. The easy and pleasant explanation of this is that we Canadians are naturally reasonable and tolerant. A much larger part of the explanation, in my view, is that each of our two big ethnic groups has discovered, by trial and error, that the other is too big and tough to allow itself to be pushed around. At any rate, discrimination—acts of hostility between the two races—is decreasing and because of that, prejudice—attitudes of hostility—is decreasing too.

That's really all I am attempting to say right now on this large and complex subject. If it's true that discrimination can never be fully ended until we end prejudice, it's equally true that prejudice can never be ended until we end discrimination. And discrimination—the act—is subject to law, while prejudice—the motive—is not. Law is not a full substitute for sense and decency, but it's often a mighty useful partner.

Discrimination: What It Does To Man

DR. J. D. M. GRIFFIN

General Director, Canadian Mental Health Association

An American sociologist once said that it's easier to smash the atom than to break a prejudice. What he meant was that it's very difficult indeed to change people's minds when their ideas and opinions are strongly protected by emotion and feeling. Racial discrimination and religious intolerance are examples of such prejudices. They are patterns of ideas **not** based on logic or reason. The mind which harbours them is closed and unreceptive to any new, unfamiliar or unacceptable idea. It reminds one of the man who says "I've made up my mind—don't confuse me with facts!" Prejudice and discrimination, like the atom, have an almost impenetrable nucleus. But the atom, as we know, can be smashed, and it is possible to break this hard core or prejudice. To do this we must know something of the nature of this kind of thinking, how it arises, and its effect on the person who has the prejudice as well as the effect on the person or group that is discriminated against.

First, let us establish the fact that the particular kind of prejudice we are discussing on this series is that associated with negative feelings toward a person or a group of people. So-called discriminatory feelings and practices directed against particular racial, religious or ethnic groups are the obvious example. These discriminatory feelings are associated with considerable hostility which may be either obvious and overt—manifested by a show of aggressive hate—or may be hidden and unconscious—indicated only by vague feelings of distaste, embarrassment and suspicion. In any event, prejudice of this kind is usually destructive and damaging, not only to the people concerned, but to our social institutions, our communities and our very culture.

Negative prejudices of this kind are acquired. We are never born with them. They are not inherited. One might go further and say they are often very carefully taught and once established are constantly reinforced and strengthened by superstitions, old wives' tales, legends and downright lies.

Take this sort of occurrence for instance. The other day I saw a young mother with a two-year-old enter a grocery store. The mother was telling the little boy that as a special treat she would buy him a candy. The little fellow put his hands on the glass counter and gazed for a long moment at the small array of jellied candies. He was most interested in a collection of little candy figures and he finally pointed to one of them, a black one, and said "I want that one". The young lady who was behind the counter immediately said "Oh no, you don't want that one—that's a nigger one!" Fortunately, the mother had the good sense to ignore the comment. She purchased the little black candy man. But as they went out the door the child asked "What's a nigger, mummy?" You see?

Children are not born with prejudices. But they acquire them quickly as soon as other people's opinions become important to them. Chance words at home, or on the street, the use of the depreciatory word "nigger", for instance, creates pictures in the minds of other people and other groups. Often these pictures are unpleasant and frightening—and the first lesson in discrimination against negroes has been taught.

At first, this feeling may be directed against a particular individual—but gradually this individual becomes an example, a type, characteristic of a whole group. If, for example, we have an unfortunate experience with a person, we now find that we no longer form an independent and separate judgment based on the evidence in the one case. Immediately the tendency is to classify the incident as typical of the whole group. The act becomes that of a Jew, a Negro, a new Canadian, rather than that of an individual human being. It serves as an occasion to reinforce the feeling against a whole section of the community.

This, very briefly, is how these prejudices start and develop—but why do they develop?

Briefly, prejudice is built up in the individual because of two almost universal factors—frustration with which is linked fear and insecurity, on the one hand—and ignorance on the other. Because in some measure these factors are inevitably present in social relationships, we will likely always have prejudice in our society. All the more reason for us to understand why and how to combat and control it.

First, let us consider frustration. From the very start, the human infant encounters frustration in one form or another. Something or someone is always interfering with the immediate satisfaction of his desires. The response to this sort of frustration is frequently anxiety or hate. When in

childhood he learns to associate a person (a frustrator) with his disappointment, the response is more generally anger and hostility. But in our society, and particularly in a little child's world, showing hostility is precisely what is not allowed. He must love his mother and father, even when they do the darndest things to him! So hostility gets repressed or dammed up in the individual, and, among other things, it is this repressed anger which provides the head of steam for our prejudices.

Another factor which adds to this inner repressed hostility is the emphasis that is placed in our society on success. Very early in life the child learns that it is very important to do well in school—to come first in the class is an accomplishment of the highest order. He realizes well enough that only one person can have this kind of successful experience. So by fair means or foul many children try to win out, to come first. And since most must fail in this attempt, appropriate blame must be allocated. Often it's the teacher who had it in for him. More often it's the other children who don't play fair—particularly the Jewish children or some other group—who are supposed—quite unfairly—to work hard at their school work all the time. Here the competitive atmosphere of the school can furnish favourable ground for the growth of unreasoning prejudice. But it's only one example of many situations which arise throughout the lifetime of citizens of a highly competitive society.

In the end, this repressed hostility is apt to be discharged into institutions or groups, rather than on personal "enemies". For the relatively insecure person, full of feelings of inadequacy, it is safer to vent hostility on that object which cannot be identified as any particular person, but must remain anonymous and designated impersonally as "it" or "they". Consequently, his most fanatic prejudices are directed against "the negroes", "the Jews", "the Catholics", "the Government", "the cops", and so on.

Objects like these permit discharge of irrational hostility, without doing too much damage to his personality. Furthermore, the prejudice does not seem irrational or immoral to such a person, but quite the reverse. Without doubting, he eagerly identifies himself with others who feel that this is a very proper, reasonable way of dealing with the realities of the situation—indeed, not only is it reasonable, but it is positively virtuous.

In order to add to the virtue of this indignation, and reduce the possibility of feeling too guilty, such people usually indulge in further self-deception. They actually "project" into other persons those sentiments about which they in themselves may have guilty feelings. This projection

in turn justifies the showing of hostility toward those other persons which they suppose seriously threaten their security. They become the sinners, the dangerous hostile prejudiced group who have it in for us!

Such a feeling is very difficult to maintain with respect to an object, group or person whom one really knows. So we find that the prejudiced person meticulously, if unwittingly, maintains his ignorance with respect to anything or everything which might make the object seem human, or nearly so. There are blind spots in his mental make-up which make it impossible for him to see the whole picture without distortion. In addition to blocking out what is good or valuable about this object, there is a selective highlighting of everything that is bad, or that contributes to its potential danger.

Probably the most commonly held type of prejudice, and the one on which most people become fanatic is race intolerance or the principle of biological superiority. This is based on the idea that there are some superior races, and some inferior. The commonest example is the attitude toward the Negroes and the Jews. Apart from the fact that the Jews are not a race at all, this idea of the essential, innate biological inferiority of some racial groups as compared with others, is sheer nonsense—a long-exploded myth. All races have a common origin. Physical differences are all superficial and have developed slowly through diversity of climate and living conditions. Widely varying cultures have arisen, which in turn have produced great differences in behaviour, morals and social values. Within the Western civilization, discrimination, intolerance and under-privilege have affected adversely the development of certain groups, but there is no characteristic difference in the potential mental, emotional and social capacity between races.

Another commonly held prejudice that could be analyzed similarly is religious intolerance. Similarly we might mention the attitudes frequently held by organized labour and management toward each other. Often both are prejudiced.

What can we do?—let's be realistic. Prejudices cannot be entirely eliminated, but their destructive influence and their pathological results can be reduced. From what has been said above, it is clear that first of all we must attack the basic psychological reasons for prejudice. This means attacking ignorance and frustration or insecurity. Recognizing that it is difficult to banish the kind of blind spots and selective ignorance which people seem to cling to so tenaciously, because they seem to be needed as psychological defences against insecurity and inadequacy, nevertheless we

must proceed with determination to get the facts whenever we suspect prejudiced thinking; get the facts and pound them home relentlessly. Every time we suspect intolerance, it should be challenged.

This, by itself, of course, can frequently lead to more discord and hostility, not to mention personal unpopularity, unless we also recognize the importance of reducing frustration. So we must again look to the home, the school, the church, and our occupational life, to weed out those pernicious practices based on outworn and prejudiced superstitions.

We must endeavour to raise our children to understand and appreciate the values which we have found useful and good. They must learn how to work out good and useful values of their own. But the disparagement of other peoples' values, powered by an overflow of destructive emotion, should be definitely guarded against.

Let's guard our own thinking carefully, too. How free are we from prejudice? Do we fully appreciate the cost of prejudice, not only in terms of energy, time and money, but as a force undercutting national and international stability?

The Churches Look at Discrimination

REV. RICHARD D. JONES

National Director, Canadian Council of Christians and Jews

here is no cause that means more to me than that of strengthening the bonds of brotherhood that unite the peoples of this nation who differ in culture, ethnic origin, creed or race. It is my firm conviction that the church and synagogue have done much, and can do even more, to build a nation in which the Brotherhood of Man under the Fatherhood of God is the only acceptable pattern of society. Therefore, I am pleased that I was invited to be a member of this panel, and that the subject assigned me was "The Churches Look at Discrimination".

In my thinking I will limit myself to the Christian Church and to the synagogue since within Christianity and Judaism are to be found the great majority of our people. Christianity and Judaism throughout the years have not only shown a deep concern in the relationship of God and man, but also in the relationship of man and man.

In the sacred writings of Christian and Jew the theme of brotherhood is one that occurs frequently and is given great importance. "Have we not all one father? Has not one God created us? Why then are we faithless to one another?" "Thou shalt not hate thy brother in thy heart. Thou shalt love thy neighbour as thyself", and "God hath made of one blood all nations of men for to dwell on the face of the earth".

The parable of the Good Samaritan teaches an unforgettable lesson in brotherhood. The man by the wayside was a total stranger, a member of an alien race, but he also was a son of God. As such to him was shown a spirit of brotherhood.

The spiritual leaders of Christians and Jews have throughout the ages stated the position of Christianity and Judaism regarding discrimination, intolerance and hatred.

It was Hillel, in his concise answer to the Roman who challenged him to rehearse the whole of Judaism while he stood on one foot, who said: "What is hateful unto thee, do not unto thy fellow. That is the whole of

Judaism. All the rest is commentary". The Jew of today speaks as clearly for Brotherhood as did his forefathers. The prophets of Israel, dedicated to God and the welfare of their fellow man, bid us pursue justice, seek peace, and attain brotherhood with everyone of God's creatures, whatever their race, creed, or class. What is true of the modern Jew is true of the modern Christian. Pope Pius XII has said: "Catholics have the responsibility to rid themselves of all trace of racial bigotry. That a man's colour be white, black or yellow, is of little consequence in the sight of God. Set a watch, O' Lord before my mouth and a door round about my life that my heart incline not to evil words. We need a spirit of true accord and brotherhood animating all; superiors and subjects, employers and workers, great and small, in all classes of the people. There are no master races in the world—all are servants of God. Who fails to recognize that we are all children of one heavenly Father—that we are in every respect of equal right at the gates of eternity, is a tool or emissary of the realm of darkness".

The position of Christian and Jew regarding brotherhood is crystal clear. Thus we would expect the church and synagogue to take an active part in the campaign to promote in this and every nation, the brotherhood of man under the fatherhood of God, the campaign to promote in Canada, justice, amity, co-operation and understanding among all peoples who compose this great nation.

In many of our churches people of different races and ethnic origins worship together. I know of at least one instance and there may be others, where the pastor of a church is of one race, and almost all, if not all of his congregation is of another. Many of our churches and church-centered organizations are carrying on vigorous campaigns to make new Canadians feel at home within the nation, and to help them in every possible way to become adjusted to their new environment.

The Sisters of Service of the Catholic Church during the past year, met 200 ships and sixty trains. They served 3,000 hours at the Ports of Entry. Members of the Catholic Women's League compiled scrapbooks for the new Canadians, describing in picture form the country through which they were passing. Help is also provided by this same organization for new Canadian families.

Jewish organizations are giving similar service to those who request their help.

From a report of the Board of Home Missions of the United Church of Canada I quote: "Do these people appreciate our help and the love-gifts sent in by the Church groups all across Canada? They certainly do. One

immigrant asked, 'Who does all this for us?' On being told, 'The people of the Church', he replied, 'How can they do all this?' When that was explained, still mystified, he replied, 'Yes, but how can they do all this free, and for us whom they do not even know?' Thus the seed of brotherly love is sown in the hearts of these people. We have faith to know that it will bear much fruit".

The Canadian Council of Churches has a special committee that deals with new Canadians. It seeks to help the new Canadian on his arrival—to assist him in reaching his destination and to help him in the difficult period of transition and readjustment.

Many individual churches have adopted new Canadian families, and are endeavouring to give to them a helping hand. This brief address does not give me the opportunity to give the details of how Christian churches and Jewish synagogues are carrying out the spirit of brotherhood in their dealings with the thousands of immigrants who monthly join the Canadian family, but I assure you, it is a thrilling story.

The churches and synagogues are concerned not only with the problems faced by new Canadians but with group relations in all of its widest aspects. The 1954 report of the Board of Evangelism and Social Service of the United Church of Canada has a section on racial discrimination. From this report I quote: "Whereas the scriptures teach that God has made of one blood all nations and the Lord Jesus Christ has commanded that we love one another as He loved us; and

Whereas character is not a matter of race or colour; and

Whereas Canada is becoming more and more a nation of many races who must dwell together in peace for the commonwealth; and

Whereas Canada and the Province of Ontario have made certain forms of racial discrimination illegal, thereby indicating a desirable trend in social legislation:

BE IT RESOLVED THAT THIS BOARD:

1. Deplores such acts of racial discrimination as have occurred in several centres;
2. Calls upon members and courts of the United Church to exercise concern about the principles of brotherhood and a strict recognition of the laws of the land wherein such principles are enunciated.

3. Urge church people to offer friendship to new Canadians irrespective of race and country of origin and endeavour to make them feel at home in the social life and institutions of this land.
4. Urge provincial governments to enact legislation to restrain all overt acts of discrimination regarding employment or membership in trade unions and other societies”.

Over the years, the Church of England in Canada has spoken out with force on the same subject. In 1948, its General Synod passed the following resolution: “Recognizing the vital need for the preservation and promotion of good relations among the members of all groups in Canada, General Synod urges the clergy to give leadership in bringing to public attention and in resolving any instances of racial discrimination which may arise in our midst, and

In particular the Synod would re-emphasize the obligation of all citizens to stand for fairness and equality toward the members of all racial groups in the matter of employment in industry, in neighbourhood and social relations, and in trade and professional life; the Synod further calls upon governments in our country to do everything possible to give form and substance to the spirit of the Declaration of Human Rights of the United Nations, and to incorporate its principles in the law of the land where still necessary and possible, and

The Synod prays even more urgently that our own people will promote by friendly personal and family contacts, goodwill among all groups and in the spirit of the Gospel seek to avoid all discriminatory feelings and action in relation to them.”

Certain of our provinces and the Federal Government itself have passed legislation dealing with various aspects of group relations. In many instances churches and synagogues played an active role in pressing for such legislation. As an illustration I quote from the 1952 report of the Council for Social Service of the Church of England in Canada, a section of the report dealing with legislation in Ontario.

“During 1951, acting under authority, the Executive Committee empowered the General Secretary to present a statement to the Government of Ontario, seeking legislation to ensure that employment would be given by industries without regard to race or colour; to secure that no discrimination would be practised by hostelrys, restaurants or places of public amusement: that property deals should not be subject to such discrimination. We now report that an Act has been passed to make illegal, discrimination in

the matter of securing or maintaining employment. Another Act has been passed making illegal any clause in a deed of land discriminatory of race or religion”.

Recently the Ontario government added to the legislation dealing with discrimination the “Fair Accommodation Practices Act”. I have no doubt that many other churches and organizations related to the church have been equally concerned with the elimination of discrimination of all types throughout the nation. I could speak at length on the work being done by such organizations as the Knights of Columbus, the B’nai B’rith, the Council of Jewish Women, the Y.M.C.A., the Y.W.C.A., and of many others, but time does not permit.

The work of the organization I know best, of course, is that of which I am Executive Director—the Canadian Council of Christians and Jews. This organization was founded seven years ago by a group of spiritually motivated businessmen, educators, and civic leaders, for the purpose of promoting by educational means, better group relations throughout the nation. The Board of Directors of this organization and the members of its many commissions and committees are composed, not of official representatives of any church or civic group, but rather of individuals who are Catholics, Protestants, Jews, Negroes or whites, French Canadians, Anglo-Saxons, and so on. The Council carefully avoids giving the idea that one religion is as good as another; that it doesn’t matter what a man believes. It recognizes that there are fundamental religious differences. It does not promote common worship services. It does feel however that there are areas of common concern in which men who believe in God should and indeed must work together.

The Council promotes Brotherhood Week, which is celebrated each year in February and the honorary chairman of which is the Rt. Hon. Louis St. Laurent.

Yes, the mandate of Christianity and Judaism is clear in regard to discrimination and intolerance. The church and synagogue recognize that mandate. I am convinced that throughout Canada, brotherhood is becoming more and more the only acceptable pattern of daily life. I also definitely feel that to the church and synagogue and to related organizations must go a certain amount of credit for this fact.

He prayeth best who loveth best
All things both great and small
For the good God who loveth us
He made and loveth all.

Race, Ignorance and Discrimination

LISTER SINCLAIR

Canadian Radio Actor and Writer

I think we've all heard these days that ignorance breeds discrimination: that race prejudice, religious prejudice, and things of that sort are rooted in either lack of information, or, more often, wrong information. This kind of prejudice, we are told, can flourish only in an atmosphere of ignorance.

But the curious thing is that information does not always seem to help things much. If you meet a fellow who is prejudiced against say, Scotsmen (I'm Scottish myself) because they are mean, it'll do you no good to present him with audited statements on charitable donations among the Scots. You will make no impression on him, except that he may go away with the dark suspicion that you may be a secret Scot yourself, having dropped the 'Mac' from your name to try and make yourself less offensive to all right-thinking people. And as you leave, under frowning clouds of extra-suspicion you may say to yourself, resignedly: "I don't know what's the matter with that guy. Can't he recognize cold facts when he sees them? Rational arguments just don't seem to make any impression on him".

Can't he recognize cold facts when he sees them? No he can't, because I doubt very much whether there are such things as cold facts: facts which appeal to the reason only without any kind of emotional background whatsoever. All the facts I know are hot facts: they have emotion mixed up with the reason. You remember pi, the ratio of the circumference of a circle to its diameter. Suppose I tell you that the mathematical value of pi is approximately 3.14159? That should be a cold fact; that should have no emotional colouring. But I think it very likely that unless you happen to be a mathematician yourself, your reaction to that bit of information was coloured by a little of the deep freeze of boredom, and the sense of sterility that we seem to learn at school along with mathematics in general. If you're a mathematician, the approximate value of pi may well waken in you a comfortable feeling of the elegance and usefulness of the mathematical constants; and a general feeling of design, order, and structure may well

come over you. Well, a feeling of dullness or a feeling of order are both emotional states; and even such a cold-seeming fact as the value of pi can be warmed up a little by emotional states.

How much more heat comes in when we start talking about human beings! "Can't he recognize cold facts when he sees them?" No he can't; the man who is prejudiced, who is suffering from prejudice, I might say, because to be prejudiced cuts down on your awareness and enjoyment of life: that man can't see any cold facts at all, when the talk gets near the meanness of the Scots, or whatever it might be. The facts are heated; he himself is heated; and emotion (which has its proper place as a motive power) has become the controlling power.

No wonder, as you might go on to say, "Rational arguments seem to make no impression on him". They don't. But not because they aren't rational: it's because they aren't wholly rational. All arguments carry with them some emotional tone. And the deeper the argument, the more the tone. That, I suppose, was why in the old days, three subjects were supposed to be excluded from the conversation in the officers' mess: sex, religion and politics. These, I take it, are by far the most interesting subjects in the world; but it is precisely for this very reason that the emotional heat they might develop is probably going to be very high indeed. Things on which we think strongly are also things on which we feel strongly.

Now there is nothing the matter with this in itself. Even if there were, there wouldn't be very much we could do about it, for it seems to be an inherent part of the machinery of mankind. What it does mean, though, is that race prejudice, which is essentially a question of feeling must be dealt with as it really is, and not as something which can be demolished by a shower of so-called cold facts. An irrational hate is the same kind of thing as an irrational love; and most people have been agreed for centuries that it does very little good to try and argue an unwise lover out of his infatuation. But he may, on occasion, be persuaded out of it by a change of feeling.

In other words, the kind of ignorance that breeds discrimination and prejudice and the sort of moral short-sightedness that go with them: this ignorance is not entirely an ignorance of the head, of the thinking, to be remedied by a rolling fire of statistics. It is an ignorance of the heart, of the feeling; it is, if you like, a kind of short-sightedness in sympathy; a kind of emotional gap that prevents a man from reaching across to the habits and attitudes of groups of his fellow men.

Now I don't think people who are prejudiced really feel this themselves. They are usually convinced that their attitude has been arrived at by perfectly rational means from an examination of cold facts. And, of course, we all think like this all the time. We all like to think we are perfectly rational; and whenever we do a thing, we are ready with reasons. Sometimes these are the real reasons, which is fine; sometimes they are not the real reasons, but the best reasons we can think of (which may be even better than the real reasons). We may not even be conscious of the real reasons. Sometimes it's hard to tell which we're doing; and sometimes we're doing both; but on the whole, here are a couple of tests I would suggest. If a fellow gets more heated than the discussion seems to warrant, he may be tapping some underground river of deep feeling that you (and he!) know nothing about.

That's one thing; and here's another. If he has his facts wrong (and if he's suffering from race or religious prejudice, he will very likely have facts wrong) and if when he finds out the real facts, he doesn't change his attitude: then, again you can see that he is tapping this underground river of feeling. The ignorance is not really that of the head, of thinking; it is the ignorance of the heart, of feeling.

Because you see, most of these attitudes, these feelings have been learnt; very often over a long time; and very often from early childhood. We all like to think well of ourselves; that's both normal and necessary. But often things may come up, when the only way we can keep thinking well of ourselves is to start thinking badly of somebody else; and a race, or a religion is a very handy thing to nail on to. Especially, since the things we feel deepest in our heart are our customs, our habits, the special little ways that we love and that we have grown up with.

Other people's ways seem strange and therefore unpleasant; surely ours must be the best way, otherwise why would we be doing it? Sometimes we don't realize quite how much all those things we regard as specially ours, as our unique property, how much those things really come from other people; and if we do know about it with our heads, we may still not be feeling it in our hearts, for ignorance of the heart is the home of discrimination.

Listen for a moment to this. It's a little piece done by an American anthropologist, Ralph Linton. Everything in it is true, and the remarks though he speaks of Americans apply, of course just as strongly to Canadians, or to anybody else in the western world. I think you'll find the facts

interesting; they appeal to the head; but I think, too, that you'll find the way Ralph Linton has put them will make those facts full of feeling, full of meaning for the heart.

"Our solid American citizen awakens in a bed built on a pattern which originated in the Near East, but which was modified in Northern Europe before it was transmitted to America. He throws back covers made from cotton, domesticated in India, or linen, domesticated in the Near East, or wool from sheep, also domesticated in the Near East, or silk, the use of which was discovered in China. All of these materials have been spun and woven by processes invented in the Near East. He slips into his moccasins, invented by the Indians of the Eastern woodlands, and goes to the bathroom, whose fixtures are a mixture of European and American inventions, both of recent date. He takes off his pajamas, a garment invented in India, and washes with soap invented by the ancient Gauls. He then shaves, a masochistic rite which seems to have been derived from either Sumer or ancient Egypt.

"Returning to the bedroom, he removes his clothes from a chair of southern European type and proceeds to dress. He puts on garments whose form originally derived from the skin clothing of the nomads of the Asiatic steppes, puts on shoes made from skins tanned by a process invented in ancient Egypt and cut to a pattern derived from the classical civilizations of the Mediterranean, and ties around his neck a strip of bright-colored cloth which is a vestigial survival of the shoulder shawls worn by the seventeenth-century Croats. Before going out for breakfast he glances through the window, made of glass invented in Egypt, and if it is raining puts on overshoes made of rubber discovered by the Central American Indians and takes an umbrella, invented in southeast Asia. Upon his head he puts a hat made of felt, a material invented in the Asiatic steppes.

"On his way to breakfast he stops to buy a paper, paying for it with coins, an ancient Lydian invention. At the restaurant a whole new series of borrowed elements confronts him. His plate is made of a form of pottery invented in China. His knife is of steel, an alloy first made in southern India, his fork a medieval Italian invention, and his spoon a derivative of a Roman original. He begins breakfast with an orange, from the eastern Mediterranean, a canteloupe from Persia, or perhaps a piece of African watermelon. With this he has coffee, an Abyssinian plant, with cream and sugar. Both the domestication of cows and the idea of milking them originated in the Near East, while sugar was first made in India. After his fruit and first coffee he goes on to waffles, cakes made by a Scandinavian technique

from wheat domesticated in Asia Minor. Over these he pours maple syrup, invented by the Indians of the Eastern Woodlands. As a side dish he may have the egg of a species of bird domesticated in Indo-China, or thin strips of the flesh of an animal domesticated in Eastern Asia which have been salted and smoked by a process developed in northern Europe.

“When our friend has finished eating he settles back to smoke, an American Indian habit, consuming a plant domesticated in Brazil in either a pipe, derived from the Indians of Virginia, or a cigarette, derived from Mexico. If he is hardy enough he may even attempt a cigar, transmitted to us from the Antilles by way of Spain. While smoking he reads the news of the day, imprinted in characters invented by the ancient Semites upon a material invented in China by a process invented in Germany. As he absorbs the accounts of foreign troubles, he will, if he is a good conservative citizen, thank a Hebrew deity in an Indo-European language that he is one hundred per cent American.”

That piece, I think, appeals to the feeling as well as to the thinking. So, you see, ignorance breeds discrimination; but tolerance is a matter not only of generous thinking, but of generous feeling.

Discrimination: What It Does to Trade Unions

CLAUDE JODOIN

President, Trades and Labour Congress of Canada

First, I wish to thank the Department of Labour in Ottawa for affording me this opportunity to speak to you on a subject which is now and has always been dear to my heart. Secondly, I would like to congratulate the Department of Labour for instigating this series of broadcasts on the broad and important subject of discrimination. I will have something more to say on this second point later.

Coming directly to my subject—what discrimination does to trade unions—perhaps I can bring the matter into focus for you if I take a few moments to discuss trade unions, their make-up, their function and their reason for being.

A trade union is formed and exists for the very definite purpose of advancing the interests of its members. Its members are men and women who have, and practise in order to earn their livelihood, a certain skill or craft, or who work together in a shop or factory for a certain employer. We are accustomed to differentiate between these two broad, general types of unions by calling the first a craft union and the second an industrial union.

A union functions in its own democratic way to rally the collective views and aspirations of its members. In this way it can act effectively as the bargaining agent for its members in their efforts to obtain higher wages, shorter hours and better working conditions. Because of this basic function and purpose of the trade union, we have been inclined to say that the union's prime purpose is to advance the economic welfare of its members.

However, as there are many skills and many employed workers in this industrial Canada of ours, and since over one-third of all the employed workers in this country belong to unions, there are many unions. These unions band together in cities, towns and industrial centres to form trades and labour councils. Through these councils they try to influence the affairs of their community. They group themselves into federations of labour on a provincial basis, and in this way try to influence the affairs and the laws of

the provinces. They affiliate themselves to national congresses such as the Trades and Labour Congress of Canada, and thereby strive to influence the laws and the policies of Canada. Unions therefore have purposes and functions beyond the strictly economic—for they have been able to influence the growth and development of the society in which we live.

So much for the unions themselves, except this—the unions I am associated with in the Trades and Labour Congress of Canada, and I am singling them out because I know more about them than any others, are democratic organizations. Each member has one vote; all members are equal in membership and rights within the union.

Now I am sure that you will agree with me that any restriction on membership in such organizations must be based on employment in the particular shop or factory or on the particular skill or craft. Certainly restrictions based on race, color, nationality, creed or religion have no place in such an organization.

But men and women have attitudes and habits of thought, and without attempting to appear as an expert I think much of this arises from the environment in which we live. What we know and understand least, usually we fear most. If a man speaks a language we do not understand, if he lives differently from us, if he goes about his work in a strange way, too often our tendency is to distrust him. We seem far too prone to feel that he will do us out of our jobs, that he will cause a breakdown in our standard of living and upset our social customs. If the truth were known in most instances, of course, this man is struggling to raise his own standard of living just as we are, and he is striving in his own way to play a useful part in society. In other words, what he needs most is an interpreter. And for that matter don't we all at one time or another.

This is where our committee comes in—the Standing Committee Against Racial Discrimination of the Trades and Labour Congress of Canada of which I have the honour to be chairman. At the close of World War II many of us in the trade-union movement realized that racial and religious harmony and understanding were of prime importance in Canada if we were to go forward and make our democracy work for us. And we were convinced that that objective would not be reached if some person or organization was not prepared to act as an interpreter as between the many minorities in Canada. Perhaps we forget this fact, but in Canada everyone belongs to a minority; there is no majority in Canada, except one that is formed out of a coalition of minorities. So we decided that no better opportunity existed for the interpreter than right in our trade unions.

We began to work at this job. Slowly at first, as we promoted an educational program within the local unions; then momentum began to develop. Soon we found that we had to reach out beyond our trade union ranks if our work of interpreter was to be successful: we found it necessary to take our story to governments and members of Parliament, for laws were necessary to protect the victims of discrimination.

We educate our children that to commit murder is wrong, yet murder is committed, and we have to have a law to deal with the offender. We are educating our people that to discriminate against another person on the grounds that he belongs to a certain minority group whether of nationality, religion or colour, is wrong, yet some people do discriminate on these grounds and we need a law which can deal with these offenders, because the victim of discrimination suffers real damages—economic and social damages and even psychological damages.

When we went to the Government of Canada with our request for such a law we did not rely on theory, we placed the facts before them. We told them of our work and of what we had been able to do within our trade union ranks. Incidentally, I belong to the International Ladies Garment Workers' Union—one that performs its function very harmoniously indeed—yet there are more than twenty-five nationalities represented in our membership.

We were naturally tremendously encouraged when last year the Government sponsored and Parliament enacted the Canada Fair Employment Practices Act which makes discrimination in hiring and employment on grounds of race, creed, national origin or religion, an offence.

I said at the beginning of this broadcast that I wished to commend the Department of Labour for instigating this series of broadcasts. My reason is plain: now that we have a Fair Employment Practices Act in Canada, our greatest need is to inform the public of its existence, of its provisions, and to publicize as widely as possible its benefits. In other words, we in the trade-union movement believe that the legislation has a twofold function—to deal with the offender when he commits an act of discrimination against another Canadian, and secondly, to provide a further vehicle for promotion of the educational process by which we can all become fully convinced that discrimination is wrong.

The existence of this legislation is a tremendously powerful instrument in the hands of the educator in this important field of human relations. It symbolizes in itself the public opinion which Parliament sought to give expression to when it passed the Act. We in the trade unions say that slightly differently: what we say is "that it is now popular in Canada to be tolerant".

The Canada Fair Employment Practices Act is more widely known as FEP. FEP to us means "Equality of Job Opportunity". The significance of those words—"Equality of Job Opportunity"—should be very great for all Canadians, but for those who happen to worship God in a special way or who happen to have had a grandfather who was born in a faraway country or who happen to have just arrived in Canada for the first time, those words are of tremendous significance and encouragement.

Our educational work within our own trade-union ranks is continuing. I hope it will never lag, for human relations are always in need of improvement, and the better they are, I feel certain, the better the Canada we shall live in. I hope too that the Federal Department of Labour will continue to publicize these matters and the benefits of this legislation with the same goals in mind.

I personally approach this question of discrimination on grounds of race, colour or creed in this way—a person born has a right to live. He has in my opinion the same right to live whether he is French-speaking or English-speaking, or whatever his native language. He has the same right to live whether he worships in the cathedral, the chapel or the synagogue. He has the same right to live whatever may be his skin colour.

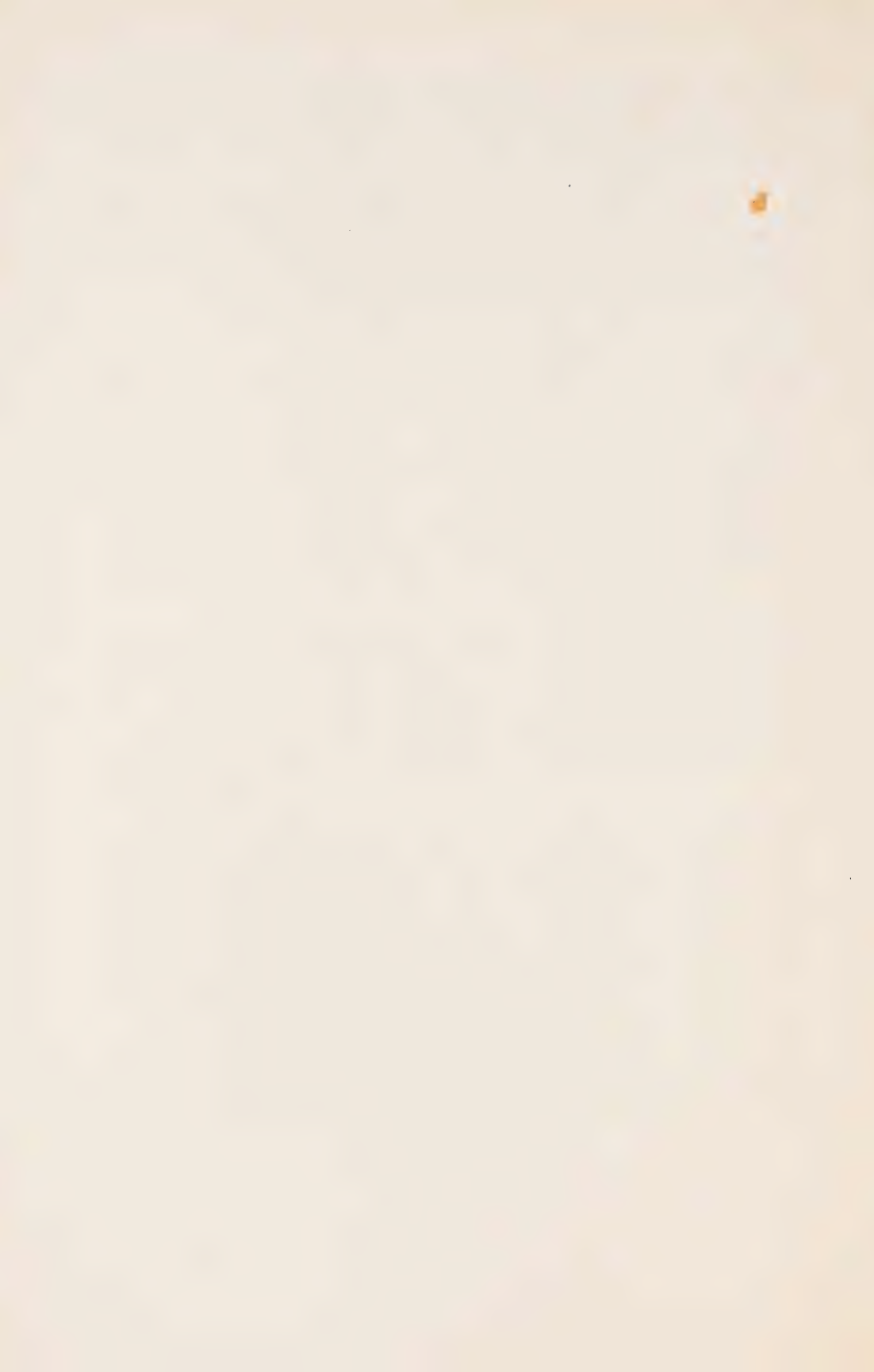
One fact of which I am very proud is that we have been able to convince ourselves within the trade-union movement of the truth of this. I am even more gratified to recall that there is complete unity within our trade unions as between the two great groups of Canadians—the French-speaking and the English-speaking; and I am bold enough to say that I hope that this unity we have achieved within our trade unions will have set an enduring pattern for all Canadians.

The growth of co-operation between our ethnical groups in Canada is symbolic of the growing strength and soundness of our democracy. In this connection, we may well remember that Canada is the first nation of the world to place a Fair Employment Practices Act in force. Others exist in this and other countries, but no other similar Act exists on a *national* basis. But it is also part and parcel of our national strength that we are finding ways of integrating all of these minorities into one nation of Canadians.

I believe we can do this. I take some credit for the trade unions in this connection when I say that we have done it. Within our ranks are members from all minorities, or practically all, and they work together for their common good.

The Canada Fair Employment Practices Act is a great step in this direction. This series of broadcasts is another and no less important step in the same direction. The never-ending educational program within the trade unions is another.

I am very happy to have this opportunity to take part in this broadcast series and to tell Canadians generally of the work of the trade unions in this important field. I am glad that the work they have done and are doing has been recognized by the Department of Labour in this way.



Discrimination: What It Does to Business

ROY CAMPBELL

Mayor of the City of Westmount, Quebec, Secretary of the Canadian International Paper Company and a member of the National Employment Committee

I have been asked to talk to you about discrimination as it affects the Canadian business community.

I should say at the outset that the average Canadian businessman is probably very much like any other Canadian when it comes to discrimination. He thinks it is undemocratic, unfair, and morally wrong, and like the average Canadian, he probably hasn't thought about it as much as he should. In other words, it is highly unlikely that the average businessman has considered what discrimination could mean to the economy in terms of dollars and cents.

That is why I agreed to discuss the problem under the heading, "Discrimination: What It Does to Business". The other arguments against it, moral, humanitarian, psychological, and so on, have already been dealt with by other speakers in this series anyway. But I think we should be thorough in our efforts against discrimination, and if we are going to be thorough, we should marshal all the arguments against it, including the economic ones.

I recently read a statement from an economist at the University of Chicago to the effect that occupational discrimination was costing American industry fifteen billion dollars a year. It would be almost impossible to make an exact estimate of the cost of discrimination in any country, so I suppose it would be possible to argue that his figures are not correct. But even if the figure was only fifty per cent correct, the thought is a staggering one.

Part of our problem in Canada is that we hear too much of comparisons—favourable comparisons—between discrimination in Canada and other countries. Most of us have heard or read statements from Jewish or Negro leaders to the effect that Canadians are quite fair-minded in the matter of racial and religious differences—that minority groups in this country are

better treated than they are elsewhere. Part of our problem, I think, is that we tend to regard statements of this kind as a pat on the back, and let it go at that. We tend to think that discrimination, in a degree that is important enough to worry about, is something that is found in countries where there are large groups of coloured people among the white population—in countries such as South Africa and the United States.

However, I am afraid that our Jewish and Negro leaders, although emphatic in their view that Canada is a good place to live, would be just as emphatic in raising an objection to this attitude. They would tell you, as they have told many people in this country, that discrimination exists here, that it follows essentially the same patterns that it follows in other countries, that it is causing them a good deal of trouble and concern, and that they think Canadians of all races, religions and national origins should tackle the problem together.

If you were to question these Jewish and Negro leaders further, they would tell you that when members of their race or religion apply for work at some places of employment, they are invariably turned down, and that this has been going on for years—for so long, in fact, that they have stopped applying. They would tell you also that there are other places of employment in Canada where they can apply for work and get it, but that they are usually limited to certain types of occupations. Furthermore, they will say that in places of employment where this type of discrimination exists, promotion and upgrading to the better classes of jobs are very limited as far as their people are concerned.

There is no need for me to devote much time here to proving that discrimination exists in Canada. The speakers who have preceded me on these broadcasts have covered that point very well. In addition to this, I am concerning myself with the business community and I believe that quite a number of the business people in Canada are aware of the problem. They are more likely to want to hear me say what should be done about it, and to furnish reasons why something should be done.

Some of you might well ask why I believe something should be done in view of the fact that discrimination in Canada, by comparison with some other countries, is not, after all, a very serious problem. There are three main points I would like to make in reply to this.

The first one is that while the problem is not a major one at the moment, it is quite a large potential problem. The reason for this is that we are a multirooted nation—a nation that is made up of a great variety of people

from different races and different religions, who have their national origins in many different countries. This melting-pot factor, far from being a weakness, has been the source of our greatest strength. We began our existence as a country with a few thousand people huddled, so to speak, in one small corner of a great expanse of territory. Without the influx of people from other lands, we could never have seized the opportunity to take this large area with its huge wealth in natural resources, and to change it from a wilderness into a nation that stretches from one great ocean to another. Our greatest periods of national growth have taken place when large numbers of people were moving into this country from other parts of the world.

Canada has now entered on another great period of national growth. Our industries have expanded greatly during and since the war, and so has our population. In view of the fact that a large part of that expansion in population has been the result of immigration, I believe it is vitally important that we exercise some of the vision and tolerance that made some of our earlier developments possible. I am told that about one out of every fifteen people in Canada today is a new Canadian who has arrived in this country since the end of the war. These people believed when they immigrated to Canada that this was a democratic country, a land of opportunity—where opportunity would not be denied to a man because of his race or religion. It is the duty of all of us—and particularly of business leaders—to see that these people and those who will follow them, are not disappointed in this belief.

If we don't accept them and treat them as we should, if we don't give them an equal chance in employment and business enterprise, if we discriminate against them in housing and in social relationships, they will form their own national groups and withdraw into themselves. If they are the last to be employed and the first to be unemployed, it will be a bad thing for business, because they will not be able to play their full part as producers and consumers of goods. It is our duty, and it is in our own interests, to see that these new Canadians are not, as the result of discrimination, denied the opportunity to play their part, and to share the reward in the building of a bigger and better Canada.

The second point I want to make will also be appreciated by the average Canadian businessman. It is that the cost of preventing discrimination, in terms of time, effort, and money, is small indeed compared to the cost of getting rid of it once you have allowed a major problem to develop. To take an example, slavery was abolished in the United States at the end of the Civil War, long before the turn of the century, and although Americans have

made good progress in reducing the discrimination problem in recent years, many more years will elapse before it ceases to be a major problem. It seems to me that the biggest mistake that can be made with discrimination is to ignore it, to make little of it, or generally to do nothing about it until it builds up into a major problem. It is much less expensive in the long run to be constantly on the alert against it, because getting rid of a major discrimination problem is not usually a matter of weeks, months, or even years, but of centuries. It's one of those cases where an ounce of prevention is indeed worth a pound of cure.

My third point is that discrimination is a waste, an appalling waste of human and economic resources. Earlier speakers in this series have told you that it has a damaging effect on people psychologically, that it thrives on fear and ignorance, and that it is morally wrong, but I want to tell you that if discrimination is allowed to go far enough, it is economically bad for the country, and particularly bad for business.

Under discrimination, members of the minority group are prevented or discouraged from entering the professions, and their business activities are restricted because of the high risk involved for people of their race or religion. They are discouraged from applying for the better jobs, and soon they find that most members of their group have become hewers of wood and drawers of water. If the minority group is large enough, the result is that they live in depressed areas of the community. They are the people who stay longest in the ranks of the unemployed, because as reductions and increases take place in economic activity, they are the last to be hired and the first to be fired. A man cannot be a producer unless he is allowed to work, and he cannot be a buyer of goods unless he is allowed to earn money.

We are fortunate in Canada in that internal friction because of race, colour or religion, has been small and unimportant by comparison with some other countries. Considering the sorrow and misery that can be caused by prejudice, we would be well advised to guard this advantage, and guard it well. We should work to eliminate those discrimination practices which already exist. We should also be on the alert to prevent new discrimination practices from creeping in, because they can appear in a variety of disguised and subtle forms, and can build up into a real problem without the build-up really being noticed. As far as discrimination in employment is concerned, businessmen should point the way in this as they have in other fields. For business leaders with a large discrimination problem to handle, the responsibility is great indeed—but so is the opportunity.

Law As An Anti-Discrimination Weapon

HON. MILTON F. GREGG

Minister of Labour

There are many sides to the problem of racial and religious discrimination. Most of them have been dealt with in one way or another by those who have taken part in the earlier broadcasts of this series. Today, I shall begin by giving you a very brief summary of some of the points which have been stressed by the earlier speakers.

First: discrimination based on race, colour, religion or national origin is contrary to the principles of democracy on which our nation is founded. It is contrary also to the basic religious teachings in which Canadians put their faith. By almost any recognized standard it is morally wrong. And yet, to some extent, this discrimination exists in our country.

Second: discrimination based on racial or religious factors is particularly undesirable in the field of employment. Aside from being morally wrong it is economically unsound, harmful to the interests of labour and management and to the Canadian people as a whole. Equality and freedom are assured only when every man, regardless of his race, religion, colour or national origin, is given an equal opportunity to obtain employment. And every act of discrimination which denies this principle strikes a blow at our economic well-being and at our worth as a nation.

Third: discrimination in employment, as in other areas of life, springs from the irrational attitudes of mind commonly known as prejudices—the false but widespread ideas which would have us believe that Englishmen are snobs, Jews are unscrupulous, Scots are lacking in generosity, Negroes are mentally dull, Americans are interested only in material things, and Irishmen care for nothing so much as a brawl. These are the kind of ideas which make it difficult to recognize an individual for what he is worth, no matter what the colour of his skin, or the nature of his prayer to God, or the language he learned in childhood. They are dangerous ideas which we must seek to extinguish if we are ultimately to obtain the best way of life and the good-will of people in all parts of the world; for we need not be reminded that, in this

world, there are some groups of people organized in a conspiracy directed against any form of society in which respect for the individual has a paramount place.

Fourth: prejudice, the motive power of discrimination, is not something we are born with, but something that we acquire later on in life. In many cases, prejudice is learned in childhood. The main causes of it are given as frustration and ignorance. The speaker who made this point said that frustration and ignorance, to a certain extent, were inevitable in our society and that because of this, we would likely always have some prejudice too. However, this was all the more reason why we should understand it and learn how to combat and control it.

But as the experts on this problem have found, there is a limit to how far we can go in analyzing prejudice and discrimination. It is just as important to know what can be done about the problem, and some of the remedies suggested by the speakers are most interesting. There are some points that all the suggested remedies had in common. All of them recognized directly or indirectly that the basic problem was prejudice rather than discrimination. Discrimination might be stopped, but unless the prejudiced thinking and the prejudiced feeling which are the root of it were eliminated too, the problem would still be with us. There were several suggestions as to how the individual should go about this.

One was that prejudice should be challenged whenever and wherever we find it. If it is based on ignorance, we should get the facts and make them known. We should try to eliminate prejudice in the home, in the school, in the church, and in our occupational lives. We should try also to prevent our children from acquiring prejudice. We should strive to understand people who speak a different language and whose way of life is different from our own. "What we know and understand least, usually we fear most."

Another suggestion was that we might get better results if in addition to attacking prejudice, we concentrate on building up tolerance. You can prove a man wrong a thousand times by "a rolling fire of statistics", but if in his heart he still feels prejudiced, you won't have done much good. You've got to make him feel differently—you've got to make him feel tolerant and "tolerance is a matter not only of generous thinking, but of generous feeling".

There was another suggestion I liked and it brings me to the subject with which I am primarily concerned in this final broadcast in the series. It was that when we prevent discrimination from taking place, we are

automatically eliminating prejudice. We should recognize this fact and make good use of it. The truth of this has been demonstrated in many a school yard. As one speaker said—stop a big boy from bullying a small one, “and the urge to bully him stops too”. This truth is also demonstrated in the progress made under anti-discrimination laws in Canada and in other countries. When discrimination becomes illegal, acts of discrimination take place less often. Soon the idea catches on, and discrimination, in addition to being unlawful, has become unfashionable. Thus, we find that “discrimination—acts of hostility—is decreasing and because of that, prejudice—attitudes of hostility—is decreasing too”.

I would like to turn now to the main subject of this broadcast: Law As An Anti-Discrimination Weapon.

On the first of July, 1953, the Canada Fair Employment Practices Act came into effect. It was the first and, to my knowledge, it is still the only national law of its kind in existence. In its passage through the Canadian Parliament, it received the full support of all parties and, for this reason, I am sure that it represents the wish of most Canadians. Its purpose is not to force any employer to hire any individual, or to require anyone to work for any employer, but simply to ensure that, in the field of employment subject to federal jurisdiction, all men and women will be considered for employment on their merits, without regard to their race, colour, religion or national origin.

In its basic provisions, the Act is relatively simple. It states that no employer shall refuse to hire or shall otherwise discriminate against an employee in regard to employment or conditions of employment because of his race, colour, religion or national origin, and that no trade union shall exclude any person from full membership or expel or suspend or otherwise discriminate against any of its members or discriminate against any person in regard to his employment because of race, national origin, colour or religion. The Act prohibits the use of discriminatory advertisements, application forms or enquiries relating to employment. And it provides that no one may retaliate against anyone who has filed a complaint under the Act or assisted in any way in its enforcement.

Any individual believing that he has been the object of a discriminatory act while employed or seeking to be employed in an industry coming within federal jurisdiction may file a complaint in writing with the Director of Industrial Relations, Department of Labour, Ottawa. Such a complaint is given prompt attention. Under normal circumstances, an officer of the department is assigned to investigate the complaint, to establish the facts

in the case and to attempt to have the parties concerned agree to a settlement of the matters on which the complaint is based. If he fails to do these things, he reports his findings to the Director, who may in turn make a recommendation to the Minister of Labour that an Industrial Inquiry Commission be appointed to conduct a further and more searching investigation.

The Commission, if it fails to obtain a settlement and finds the complaint supported by the evidence, shall recommend to the Minister the course which ought to be taken with respect to the complaint. On the basis of such recommendation, the Minister is empowered under the Act to issue an order giving effect to the recommendations of the Commission. The Act also provides that an aggrieved person may directly seek redress in the courts without first going through the complaint procedure I have just described. And finally, the Act provides penalties for those who violate its provisions or refuse to abide by an order issued by the Minister of Labour.

These, then, are the basic provisions of the Act. I have outlined them in some detail because I consider it important that they be known in all parts of this country.

Before going any further, I should point out that, in the administration of the Act, the emphasis has been, and will continue to be, on conciliation and persuasion rather than compulsion, which will be used only where absolutely necessary. So far, there has been no need to bring the compulsory features of the Act into play. We have received only a small number of official complaints—six to be exact—and, of this number, four have been settled quickly by correspondence or by direct investigation and conciliation, and two are being looked into at the present time. So far, in other words, the Act has not shown itself to be difficult to enforce, and the reason is, I believe, because the vast majority of Canadian employers are opposed to discrimination because of race, religion, colour or national origin.

That brings me to a question frequently asked when the Canada Fair Employment Practices Act and similar legislation elsewhere is under discussion. Why law? Why not education to deal with a problem so obviously rooted in the minds of men? To this question, there are several answers.

The first one is fairly obvious. No one in this country sees the law as a means of achieving thought control. No one, I hope, would want to see it that way. But let us be clear about one thing. The problem we are dealing with in each individual case takes the form of a discernible act, a step actually taken by one individual or group to deprive a worker of a job opportunity which is rightfully his. It is true that the discriminatory act

is based on prejudice, which is an emotion of one kind or another. It is true that the law can do little or nothing about correcting such an emotion. It should be understood, however, that the fair employment practices law is directed against the act of discrimination and not the emotional prejudice on which it is based, in much the same way as laws are directed against embezzlement and not greed, against manslaughter and not anger, against murder rather than hate. It would be quite impossible, I think, to devise an effective law against prejudice, but when prejudice spills over into discrimination in employment it becomes an entirely different matter and a proper subject of legislation.

That, I think, is a good answer to the question: why law? What about the other one: why not education? Well, I think it should be remembered that law itself is a potent medium of education. Canadians, by and large, are a law-abiding people and, over the years, the fact that Parliament has spoken with a clear and undivided voice on the subject of discrimination in employment is bound to exert a considerable influence, not only on employment policies and hiring actions, but also on the attitudes of individuals toward people whose race or colour or religion or national origin is not the same as their own. Ideas which may result in acts declared to be illegal are not likely to thrive.

But, of course, the law, by itself, is not enough. To deal adequately with this problem, it must be supplemented by more direct forms of education. That is why this series of broadcasts was arranged as part of a program of publicity and education under the Canada Fair Employment Practices Act.

The educational job which should, and indeed must, be done in this field is of some magnitude. It cannot be done by governments alone. Governments can perhaps furnish a lead and provide some of the materials but the real job must be done by private individuals and groups in all parts of the country. I cannot overemphasize the importance of that fact. In administering the Canada Fair Employment Practices Act, and in seeking to achieve its underlying purpose, the Government and the Department of Labour must have the cooperation of Canadians from all walks of life and, particularly, of the various associations to which they belong. I am sure we will get that cooperation. Evidence that it has already been forthcoming is to be found in a striking way in the list of speakers who have been heard in this series of radio broadcasts: the Honourable Walter Harris, Ralph Allen, Dr. J. D. M. Griffin, Lister Sinclair, the Rev. Richard D. Jones, Roy Campbell and Claude Jodoin. To these men and the organizations they

represent, to the other associations which helped to publicize the broadcasts, and to the radio stations which carried them, I would like to offer my thanks. They have exhibited the spirit which, in the long run, will be the most powerful force working in Canada against this kind of discrimination.

French Canada Looks at Discrimination

REV. BERNARD MAILHIOT

Professor of Social Psychology, University of Montreal

In the past, the French-Canadians have been a people discriminated against. This is an established historical fact. And now, even if a great many French-Canadians admit that the situation has been largely corrected, a good many still consider that we owe the fact that our rights are respected to their vigilance. French Canada, they say, will always be an ethnic group threatened with discrimination. And in order to ward off any attack, these same worthy people are on guard!

The question then arises: does this psychological condition of being a minority group, a minority so long discriminated against, dispose the French-Canadians to be more understanding of the needs and aspirations of the other racial groups with whom they live—or, on the contrary, has this psychology of a minority which has been discriminated against, caused them to withdraw into themselves and made them so vulnerable that the slightest injustice hurts them and makes them unmindful of the collective dramas which their compatriots of different racial origin may be living through? And so, before we can specify in what sense French Canada is studying the problem of discrimination, we must ask ourselves whether it is capable of doing so, whether it can break away sufficiently from its own case and adopt an objective enough attitude, to devote itself to a comparative study of the facts and sources of discrimination in which it is involved.

It is observed in collective psychology that, if any group is to cease having recourse to defence mechanisms and agree to positive exchanges with other groups, it must have a minimum of security. A good many French-Canadians acknowledge that, since the end of the second Great War, they have been treated more fairly by the majority group in this country. The result has been an easing of tension in relations between our two major ethnic groups. The most significant indication of this development is the fact that more and more French-Canadians are taking the trouble to make a systematic study of the causes of our friction and of our conflicts with the

other racial groups in Canada. And what is new is that this investigation is being carried out in a truly scientific spirit. We have shaken off the usual perspectives of recrimination and of making demands.

In proof of this changed attitude on the part of our French-Canadians, I should like to talk to you about some research projects which have been undertaken since 1951 by the Human Relations Research Centre in Montreal. The conclusion should not be drawn that these projects are the only ones now under way in French Canada, and they are not necessarily the most important. Nevertheless, they show quite well the trend of thought of quite a number of our French-Canadians.

A little bit of history is called for here. The Human Relations Research Centre has been in existence for scarcely three years. The objective of its founders was to satisfy an urgent need in Montreal: to organize and to facilitate research into the psychology of human groups. During the two years preceding the founding of this Centre, we had organized two public opinion polls concerning the collective attitudes of the various racial groups making up the Canadian population of Montreal. The results were alarming. In the light of the information obtained, Montreal appeared to us not only as a very cosmopolitan city, but, and this above all seemed to us to be symptomatic, it appeared to be made up of racial groups which are very much isolated geographically and psychologically from one another. Each racial group seems to form a little island separated from the others by broad and manifold areas of silence covering up conflicts and tensions which are ready to explode at critical moments of our community life.

As soon as the Research Centre was established, we wondered whether it would not be possible to investigate this situation systematically and thus make it more understandable. We hoped that this would gradually permit us to recommend appropriate remedies and to determine what would be the most suitable means of insuring the disappearance of the barriers which separate the various racial groups in Montreal. Our job could therefore be defined as follows: to explore the possibilities of a change for the better in the relations between the various racial groups and to bring out what might constitute the most favourable conditions.

For this purpose, instead of reconstructing artificial situations from our observations, and proceeding to a controlled experimental study, we chose to work with spontaneous groups fully committed to action, whose concerns and attitudes are immediately determined by concrete situations in their own lives. In order to do this we had to reach the most influential elements in each racial group and bring them together so that they would have the

opportunity of comparing their respective points of view and of examining together the possibility of reaching compromises, at the least, which could gradually lead them to the establishment or extension of zones of exchange and understanding between them.

Once these objectives were clearly defined, we immediately set out to find groups made up of members of different racial origin brought together through common interests. We were fortunate at this stage in being able to rely fully on the co-operation of the "Labour Committee Against Racial Intolerance". In co-operation with this Committee we organized, during two consecutive years, two series of meetings between workers belonging to different racial groups. At these meetings the very complex and very much of-the-moment problem of discrimination in employment was the subject of panel discussions. More than twenty workers took part in the first series; more than thirty in the second. Each group met once a month for about two hours each time. This means that each one of these groups devoted about twenty hours to the study of this problem. In each case we noted a marked development and each time this development was approximately along the same lines: it was only once they had asserted their respective racial differences and once they had accepted one another as being different that these people succeeded in truly exchanging views on these questions that were of interest to their class. It was therefore only once they had accepted one another as English-Canadians, French-Canadians and Jewish-Canadians that they willingly made up a group and were able to think and to discuss this problem of discrimination, as workers and as members of the same class, a class deprived of its essential rights.

These two experiments showed us that the development of inter-racial relations is possible only if it is progressive. Their prejudices will disappear gradually only, through frequent contact, and provided that class or professional interests are at stake or implicated. There must be some level of common concern or aspiration in order that the silence may be broken, that the barriers erected by prejudice between different racial groups may fall and that there may be communication between them.

It is to the working class that we owe the very definite proof that the racial groups which make up our Canadian nation can become integrated without sacrificing in any way their cultural values. On the day when other classes of society, or other professional groups have tried this experiment, Canada may hope to reach true maturity, a maturity based upon the cultural contributions of every one of the racial groups found in this country. French Canada must continue to study the causes of discrimination.

Discrimination and Canada's Future

GRATIEN GELINAS

Canadian Author and Comedian

It has been said that the 19th Century belonged to the United States and that the 20th Century would be Canada's. This statement flattters us; it is also ambitious.

One thing is certain: Canada is now enjoying a high degree of prosperity acknowledged and envied the world over. Canadian travellers are welcomed everywhere, not only with respect but even with enthusiasm, and their dollars are now accepted everywhere; they are actually preferred.

It is equally certain that Canada has experienced wonderful economic progress in the past twenty years. Giant industries are born as new natural resources are discovered: mines, oil, natural gas, etc. Agriculture also has reached new peaks, while land, water and air transportation reaches out to the far ends of our vast territory in the service of these prodigious developments.

Again, it is certain that on the international scene, Canada enjoys a reputation beyond what the size of its population warrants. The high quality of its leaders and of its representatives, the straightforwardness and the sincerity of its policies, make it rank high and effectively in international affairs.

The vastness of our territory and the incalculable natural resources which are continuously being discovered give us a sure indication of rapid growth in our population. Our promising land is attracting the attention of all the old, weary countries, tired and over-populated, and it is normal that we should welcome all this manpower offering to work at the development of our soil and subsoil and to help the human and material growth of our nation. Each of these racial groups will bring along its cultural and religious traditions, its human and professional qualities. In this way they will contribute to the building up of a great nation, a nation which has chosen not the melting pot, but the harmonious integration of its component parts.

In a speech delivered to the Acadians of Nova Scotia in August, 1900, Sir Wilfrid Laurier said:

"Three years ago, when I went to the Queen's Jubilee in England, I had the pleasure of visiting one of those wonders of Gothic architecture which the hands of genius, guided by an invincible faith, have made into a harmonious whole in which granite, marble, oak and other materials are brought together. This cathedral symbolizes the nation which, I hope, Canada will become. As long as I live and am able to work in the service of my country, I shall be against the idea of changing the nature of its component parts. I want the marble to remain marble, the granite to remain granite, the oak to remain oak, the sturdy Scotsman to remain a Scotsman, the intelligent Englishman to remain an Englishman and the sentimental Irishman to be always an Irishman. My wish is to constitute from all these members a nation that will become a leader among the great powers of the world."

It falls to us to carry out this prophetic vision. If we want Canada to enjoy peace and prosperity, it is important that all hearts unite, that there be a sincere desire to work together at the creation of a community in which it is good to live. If we want Canada to keep its prestige and effectiveness in international affairs, it is important that it be a strong and united nation, in which religious, cultural and racial groups live together as brothers. This will be possible in so far as individuals as well as groups feel that they belong to the whole, that they, along with their physical and moral characteristics, are accepted and not merely tolerated, and if they feel that they are appreciated by the general population.

This mutual understanding and acceptance, this brotherly co-existence and co-operation may be shown in different ways. The recently passed Canada Fair Employment Practices Act seems to be a clear manifestation of this spirit of fraternity and mutual respect which animates us. May I be allowed to dwell on this matter for a few moments.

The Canada Fair Employment Practices Act, passed by our Federal Parliament, came into force on July 1st, 1953. It is stipulated in the Act that no employer shall refuse to employ anyone because of his racial origin, colour or religion. For instance, no resident of Canada may be refused employment or promotion or be dismissed from a job because he is a negro, a Jew or a French-Canadian. Likewise, the Act forbids discriminatory action by Labour unions in the admission of their members or in the selection of tradesmen for a particular undertaking. They may not, for instance, sign a collective agreement with an employer providing that white people or Protestants alone may be hired in the plant.

Legislation of this kind is always difficult to draft and extremely delicate to administer. The legislators have clearly expressed the hope that any offence against this Fair Employment Practices Act may be settled amicably, without its being necessary to take legal proceedings. It is obvious that prejudice and thoughtlessness are often at the root of such acts of discrimination and that an objective examination of the whole question may almost infallibly lead to an equitable solution.

We are all more or less inclined to classify the professional capacities of an individual according to the national or religious group to which he belongs, instead of being satisfied with the personal qualifications of the applicant. It is said, for instance, that the Jews are excellent merchants but poorly gifted in pure science, while the important part played by numerous learned men of Jewish origin in the discovery of atomic energy is forgotten. We find it quite natural for negroes to look after the luggage at the station or the berths on a pullman, but we think they are too indolent to do anything else. And we forget that, in fact, a great many coloured persons are engaged in very difficult trades and hold responsible positions, that it was an American negro, Ralph Bunche, who acted as the United Nations negotiator in the negotiations that brought the Jews and Arabs to sign a truce in the Near East.

Should this classification of the capacities of individuals according to their racial origin or religious beliefs become generalized, the Chinese in Canada would forever be doomed to remain laundrymen or restaurant-keepers, the Italians shoemakers, the negroes bootblacks, the Jews shopkeepers . . . and the French-Canadians hewers of wood and drawers of water.

Is it not more human in principle and more consistent with reality to admit that aptitudes and qualifications vary according to individuals, even though certain national traditions sometimes help to strengthen them? And the happiness of its citizens as well as the prosperity of Canada demand that everyone have the opportunity of working according to his taste and skills, without finding the door to certain jobs or careers closed to him because of racial or religious considerations. The smooth operation of an industry requires that each employee give the best of which he is capable, according to his skills and qualifications: the right man in the right place. That which applies to a given industry applies equally to the country as a whole. Its prosperity and its future depend on the full utilization of its human capital, and this full utilization requires that everyone be able to follow the path of his personal qualifications, to turn freely towards the job or career of his choice, to climb as high as his competence warrants.

We should like to congratulate our legislators for passing this Canada Fair Employment Practices Act which sanctions the principle we have just stated. By so doing they have shown proof of clear-sightedness and courage. There are some indeed who will believe that such an Act is designed to remedy non-existent ills, but if they bother to look closer they will soon find out that prejudices and ignorance still too often exercise their baleful influence on our social, political and economic institutions. In proscribing such attitudes *a priori*, the Act serves as a beacon to those who do not refuse to see the light.

The Canadian people must also be congratulated, in our opinion, for the addition of this new Act to their code. Laws, after all, are part of the institutions which characterize the value and the quality of national life. The Canada Fair Employment Practices Act was adopted by our Federal Government not as the decision of a group of Members of Parliament but as the expression of the will of the Canadian people. Our legislators would never have adopted such an Act if they had not already felt that they were assured in advance of popular support. And these same legislators are convinced that the value and effectiveness of such an Act will increase in proportion to the growing number of citizens guided in their human relations by a spirit of justice and fraternity.

This spirit of justice and fraternity is, thank God, already with us. There is, however, a sufficient number of exceptions to arouse the vigilance of men of good will and to warrant the existence of organizations designed to fight ignorance and prejudice which distort or falsify our social, political, economic or cultural relations—associations which foster understanding, fairness, friendship and co-operation in every way between the various ethnical and religious groups which make up our nation.

It behooves these organizations, as it does in fact all our institutions, public or private, to co-operate in this educational effort with a view to putting an end to prejudice and ignorance. We must resort to all the techniques of modern science and to every means of communication to make known the democratic ideal on which our nation is built, and to have it accepted and applied. We must light in every heart the pure flame of charity and neighbourly love which is expressed, among other ways, by respect for mankind, our brothers, in whom we find the living image of God, our common Father. That's how deep we must go if we want our ideal and our practice of fraternity to be firmly established. Only this spiritual conception of the soul can build an impregnable rampart around the intangible rights of the human being. For the peace, prosperity and future of our country, it

is essential that this sovereign respect for the rights of man be clearly inscribed in the heart of every citizen. It behooves us to assume this educational duty which can't be bypassed without jeopardizing the very life of the institutions which shelter us and endangering our security and our happiness.

I have the honour of being one of the chairmen of the Quebec Division of the Canadian Council of Christians and Jews, and it is to this no doubt that I owe the privilege of speaking to you on this subject today. When I agreed to become a member of this Council, together with Protestants and Jews, and when, last year, I acted as Associate National Chairman of Brotherhood Week, organized by this same Canadian Council of Christians and Jews, I wanted in this way to show publicly my personal adherence to the ideal of fraternity carried on by this Association; I wanted to add my modest contribution to the fight against prejudice and ignorance which are, unfortunately, too often the root of inter-group strife. May I, in closing, express the hope that all our fellow citizens, no matter what their ethnical group or religious creed, will join hands to protect the rights of man in our society. May each one, no matter how limited his field of activity, link his efforts to those of men of good will and Canada will be assured of a brilliant and prosperous future.

Discrimination and Our Reputation Abroad

GERARD FILION

Publisher of Le Devoir

Last year I was in Bombay, India. The largest hotel in Bombay is the Taj Mahal, owned by a multimillionaire, Mr. Birla. This luxurious hotel compares favourably with the very best hotels in the world's largest capitals. Travellers from high Indian society and from western countries, diplomats and businessmen, stay at the Taj Mahal when they go to Bombay.

At the left as you go in, in a prominent position on the desk, is a notice reading: "No accommodation for South Africans".

When I saw that I felt a certain satisfaction in not being a citizen of South Africa, and I was pleased to be able to show my Canadian passport to the registration clerk.

The Taj Mahal is not the only hotel in India which refuses to take in white travellers from South Africa. Almost all the big hotels in India apply the law of retaliation to South Africans of the white race because of the policy of racial discrimination carried out by their Government in their own country.

A year earlier I was in China. One of the questions I was asked with the greatest insistence was this: "Are the Chinese still mistreated in Canada?" I did my best to explain that the Chinese used to be the laughing-stock and often the scape-goats of the whites in Canadian cities where they went to live. That was due to the strange way in which they dressed, to the rather unusual appearance their pigtails gave them, to the fact that, as they usually wore slippers, they walked as though they were flat-footed, and to the strange dishes they used and served in their restaurants. But I hastened to add that the Canadian gradually became accustomed to the presence of Chinese colonies in all the larger cities. Nowadays, scarcely any attention is paid to them; a great many Chinese are now at the head of important businesses and have amassed impressive fortunes.

This explanation was perhaps not altogether satisfactory; it was an attempt to satisfy the curiosity of my questioners and to soothe my conscience as a Westerner.

In all international meetings in which I have taken part, I have always felt an undercurrent of distrust towards the United States, caused by their practices of racial discrimination with regard to the coloured population of their country. You have no idea how much the practices of our neighbours, especially lynching, detract from the prestige of the United States abroad. As soon as this question is brought up you can feel an air of unanimous reprobation in all persons with the least drop of black, yellow or brown blood in their veins. Even if you are not an American citizen, you cannot help feeling a certain uneasiness when you realize that, as a member of the white race, you are to a certain extent involved in the matter.

Does this mean that, as Canadians, we are free of all blame? Unfortunately, no.

I have a friend who lives in Toronto. He was born in Singapore of Indian parents—more specifically, of the Tamil race. He had an excellent education in the best English schools and universities. He speaks magnificent English, is exquisitely polite and highly intelligent; he is also, and this does no harm, extremely handsome. His only fault is that his skin is brown.

Last year he came to Canada to work with a national association of students. Born in Singapore, he is a British subject, but as he is Asiatic, he is subject to the special immigration provisions governing British subjects of Asiatic origin. His entry into Canada was not easy. Immigration officers put forth all sorts of reasons to discourage him in his project. He was even told that as he had always lived in a tropical country, he would not be able to stand our severe climate. Finally, he succeeded in obtaining a permit of stay for one year. Last summer this permit had expired, and when I saw him last, he was having endless discussions with immigration officers in an effort to obtain an extension of this permit for another year. What has happened since? I do not know. But this young man of remarkable intelligence bitterly resented being treated in this way for the sole reason that, having been born in Singapore, of Indian parents, his skin is dark.

This young man will not stay in Canada. Some day he will go back to India, where his parents were born. It is quite certain that he will be of some account in his country. Twenty-five years from now he may be a Member of Parliament, a cabinet minister, or again he may be in the diplomatic service of India. I am sure that in spite of the nobility of his character, the way he was received in Canada will be a bad memory all his life.

I have given you these facts in order to make you understand that coloured people are extremely sensitive to the discrimination too often used against them, and that the least injustice often has long-range effects on the international level.

Almost all coloured peoples have known the white man's domination during the last few centuries. In most cases, it was a cruel and sectarian domination. In all countries and all cities where he took up his abode, the white man made sure of securing all advantages. He refused to dwell in the neighbourhood of coloured people; he built cities for his private use. In most cases, he lived sumptuously, surrounding himself with a houseful of native servants doing his bid and call as first-class slaves.

But this period is passed. Most coloured peoples have regained their political freedom. They can now give free rein to the inexhaustible feeling of bitterness which they have accumulated against the white man through centuries of colonial exploitation. Being politically free, they just won't stand for discrimination based on the colour of their skins or on their faith. You cannot blame them for claiming equality in all things.

On the other hand, it is difficult for the white man to rid himself of the superiority complex in which he has been steeping himself for centuries. The old relations of owner to slave, master to servant, boss to hired hand, cannot be wiped out in a few years, and that is why it is important that each individual should examine his own conscience with regard to his behaviour towards people who are different in colour, race or religion.

Our individual behaviour may appear to be of no consequence. After all, what does it matter if one calls another a "dirty Jew", or if one plays a nasty trick on a Chinaman? These acts may seem unimportant, but they may have unpredictable consequences in the long run. Our behaviour will have given credence to the belief, which is partly true, that all men are not treated alike in Canada.

Discrimination: The Badge of Decadence

MICHAEL RUBINSTEIN

President, Jewish Labour Committee of Canada

The victims of discrimination are the weakest, either in the economic, the social or the political sphere, and generally they are the minorities. I am speaking to you as a member of the classic minority—the Jewish race. As a Jewish-Canadian, I am in a position to talk about discrimination; our past, alas, is full of examples of it,—often very cruel examples. In this talk I shall refer to racial discrimination in particular.

We must begin by admitting that discrimination does exist, and that it will continue to exist. The French-Canadians, who are greatly in the majority in Quebec, represent minority groups in all the other provinces of Canada. Canadians of English origin, in the majority in the other provinces, form a minority group in Quebec. The Jews and other ethnic groups are minorities in all the Canadian provinces. The rights and claims of the minorities represent, therefore, a national problem in our country. This problem can be solved either by force or by the recognition of the rights of the individual and of human dignity, without distinction of racial origin.

History provides us with many examples of the application of force either through the complete annihilation of the minority or through its expulsion. These are the black pages of our past which we recall with profound humiliation. The expulsion of the Jews from Spain at the end of the 15th century, the deportation of the Acadians from our country in the 18th century, are examples of some of the most cruel sort of treatment inflicted on minorities. More bloody and more brutish still were the massacre of the first Christians in Rome, the massacre of the Protestants in France on St. Bartholomew's Day and the most widespread bestiality the world has ever seen, the massacre of the Jews by Hitler. The only effect of such deeds was to degrade the human being and to show how cruel man could be, without contributing in any way to the solution of the problem; on the contrary, they may well have aggravated it. Finally, the minorities are not the only victims of discrimination; the majority suffers from it also, through its own degradation, and this in proportion to the means it uses to give expression to such discrimination.

The expulsion of the Jews from Spain and the application of severe measures against other minorities marked the beginning of the decline and impoverishment of that country. The enslavement and repression of the Negroes in the southern United States gave rise to the Civil War and to the economic and cultural downfall of that part of the country. Hitler's anti-Semitism and his claims to the superiority of the German race over any other drove him to a desire for world conquest and to one of the worst wars ever waged. The misery, the chaos and the problems which we have inherited as a result will probably be felt for centuries to come. The threat of war, the cold war, the real war, the eager preparations for war, the progress of communism, the impoverishment of European countries, the general uncertainty—such is the legacy which this race maniac, Hitler, has left us—the majorities as well as the minorities. Prejudice has brought only misery and a real decline in the social, moral and economic order. From a materialistic point of view only, American sociologists have found that the United States is losing millions every year because of persistent discrimination in employment. The talent, the energy and the intelligence of a large number of citizens are lost in this way.

Shall we accept such a situation without trying to find some means of correcting it? That would be to forgo all human progress.

Canadians have, since the last war, increasingly concerned themselves with this matter of prejudice and discrimination. People everywhere are beginning to understand that this social problem merits special consideration. The Federal Government which after all initiated this series of talks, some provincial governments, the various religious authorities and most particularly the professional associations, the labour unions, the universities and social groups have undertaken, if not to eliminate discrimination entirely, at least to lessen its baneful results. The Federal Government has adopted legislation, particularly the Canada Fair Employment Practices Act. The governments of Ontario, Saskatchewan and Manitoba have also passed similar legislation in the provincial field. Should not the other provinces of Canada also take similar steps?

It is an old tradition in Quebec to respect the rights of minorities. The assertion of these rights would be the crowning of that desire. One of the greatest French-Canadian patriots, Louis Joseph Papineau, contributed enormously to the passing of an Act by the Legislature of Lower Canada enabling Jewish-Canadians to be elected members of that Legislature. Patriot and champion of the rights of French-Canadians, Papineau well understood the basic principle; if we want others to respect us we must begin by

respecting others. May I say that legislation against discrimination in employment would protect minorities and would be of just as much benefit, if not more, to the majority. The professional associations of Canada, including those of Quebec, have been most particularly devoted to furthering the cause of racial tolerance. For years they have had special committees entrusted with spreading the idea of racial tolerance among their members and the general public. It is largely due to their efforts that the laws I have just mentioned have been passed.

All the things I have just mentioned are but the beginning of the efforts we must make towards the solution of the problem with which we are concerned.

There is a certain environment in which this problem will find a more effective solution. That is in the home, within the family circle, and also at school. That is where prejudice is born. Children are not prejudiced; they acquire prejudice either from their parents or from their friends at school, which means after all, from the parents of the other children. I ask all of you adults who are listening to me to think this over; because adults are in a better position than any social group to stop the spreading of this evil.

However, if we are not to inculcate prejudice in our young people, it is our duty to analyse and to clearly understand our own attitude towards others. Healthy self-education is therefore of the utmost importance. False ideas of all sorts about other people are so numerous that volumes could be written on the subject without more than touching upon it.

One of our most common and most wide-spread faults in our attitude towards others is the fault of generalization. Our point of view with regard to a whole group is based on one particular experience. Should this experience happen to be a bad one, we credit it to all the members of the group without further reflection. If, on the other hand, our first impression is a good one, we also attribute all these good qualities to the whole group with as little reason as in the preceding case. We are too apt to forget that our own group is made up of people whose characteristics, attributes and qualities are extremely varied. One cannot always judge others by oneself.

A few examples will suffice. If we listen to the singing of a celebrated Italian tenor whose voice fascinates us, it would be just as foolish for us to infer that all Italians are great artists, with golden voices, as it would be to conclude, after reading about Al Capone, that they are all thieves.

Or, if you wish, let us take an example with regard to the Jews. They have often been called "The People of the Book". It is true that they have bequeathed to us the Bible, and that down through the centuries they have given us great philosophers, artists and scientists, Albert Einstein being one of our contemporaries.

However, to infer from this that all Jews are intellectuals would be just as false as to call them all receivers of stolen goods, just because a certain individual, mentioned in the head-lines of the law reports in our newspapers as being accused of receiving stolen goods, has a Jewish name.

Take another case. Some people think that the Jews live in cities of their own choice, preferring urban life to rural life. The truth is that circumstances have forced them into this state of life. Under the feudal regime, and for centuries afterwards, they were absolutely forbidden to own or to cultivate land. Nevertheless, both before and after the establishment of the State of Israel in 1948, hundreds of thousands of Jews have been turning to agriculture, often having to contend with arid and unproductive land. Many visitors have noted with surprise that this deserted land has become fruitful through their tenacity.

Take the case of the Negroes who live among us. Many of us, unfortunately, imagine that they are of an inferior race because their skin is dark and they are of African origin. The evidence, however, disproves this claim. Kept in servitude and ignorance, their emancipation is quite recent and is far from complete. Already, however, they have produced a great many scholars, artists, writers and diplomats in the United States. One of the great American diplomats, Ralph Bunche, now holds the position of first Deputy Secretary-General of the United Nations. The children of yesterday's slaves, they are proving to us that intelligence does not lie in the colour of one's skin.

These examples could be multiplied by the number of different races to be found among us. Our population is made up of the descendants of immigrants or of new arrivals. There is a common bond between them. They have all come to live here in order to escape political and economic oppression and to establish a free country and a safe economic future. The first settlers received the new arrivals with open arms, because they sympathized with them in their misfortune and their difficulties. In helping them they were helping themselves, by reinforcing their ranks and by pushing ever farther back the frontiers of their country. This was the way that Canada grew and became a great nation. But we must continue to grow if

we are to achieve our destiny, and in this proud march towards a brilliant future, all Canadians, of ancient or of recent stock, must take their place and march side by side in the accomplishment of the part they have to play.

I know full well that the minorities also have their obligations, the first of which is to understand the majority. Jews have lived in this country for many long years. Several generations of Canadian Jews have helped in the development of Canada, and wish to contribute their share to the country's greatness, its happiness and its prosperity, especially in this beautiful province in which we live.

In Quebec the Jews are endeavouring, perhaps more than any other non-Latin minority, to learn the French language and culture. The number of those of us who speak French and who take up advanced studies in the French universities is increasing all the time. The existence of the Jewish Circle of the French language, which takes a special interest in French-Canadian culture, is another example.

If we are to remain true to the predictions of an illustrious son of the province of Quebec, the late Sir Wilfrid Laurier, who said that the second part of the 20th century would belong to Canada, we must act as a united people, respecting one another's rights and giving every citizen, without exception, the same opportunity to share in the greatness of our country.

Discrimination Is Repugnant to the Very Nature of Man

HON. ALCIDE CÔTÉ

Postmaster General of Canada

The greater the force with which the hammer is struck against the anvil, the greater will be the rebound of the hammer . . . such was the concrete example used by my physics professor at college to explain the principle of "action and reaction".

Similarly, we might say that, in the social order, there are also shocks and countershocks, but in this case man, who can do nothing about changing the natural laws of astronomy, physics or chemistry, can, nevertheless, tackle human problems successfully.

It is actually a duty for the human being, whose genius is constantly modifying and modernizing custom, to maintain a social order consistent with his nature and based on justice and charity.

There was a time when nations could live in peaceful isolation, even sometimes ignorant of one another.

There was a time also when individuals in a country could avoid the crowd more easily and confine almost all their work and their leisure time to their homes.

But in our day science, which is progressing all the time, has changed the face of the earth.

Ultra-modern inventions have brought the most distant points of the globe closer together and forced the peoples of the universe to become neighbours in a common international life.

Large towns and cities in all countries have brought together thousands and even millions of men who are rubbing elbows day by day, both in carrying on organized work in common and in participating in standardized spare-time activities.

Consequently, a shrunken world now offers us the spectacle of many and varied nationalities living together in a complex compenetration which requires, on the part of all citizens, a better understanding of the social problems created by modern living; it is a big collective and individual neighbourhood, and everywhere now one finds the most diversified religions, nations, civilizations and races.

Now this bringing together of men in a more intensive common life, both on the international and on the national level, could not take place without causing a reaction.

Unfortunately, on many occasions and in too many places, this reaction has taken the form of prejudice, revealing itself in racial and religious discrimination.

The problem is certainly not a new one. However, the ever-increasing heterogeneous mixing of nations and men results in a greater frequency of such selfish and arrogant reactions.

As ideas lead to action, prejudice, that distortion of thought, leads, unfortunately, to discrimination based on race, religion, etc., and reflects on human dignity by threatening the social equilibrium.

Let us recall only the recent period when Hitler was imprisoning and killing the Jews wholesale in an attempt to impose upon the world the superiority which he claimed for the Aryan race, and compare this tragic example from our own times with the isolated case of Cain's fratricide at the dawn of humanity, to see which of these two crimes has caused the greater social confusion.

Even if the German dictator was swallowed up in the collapse of the administrative tower of Babel he erected, direct or indirect persecution in the form of discrimination not only still exists in the world but it constitutes an important social problem.

At the international level, the United Nations Organization is contributing greatly to the movement toward full respect for each other among human groups in every nation.

It also rests, however, with each country to fully protect the human traits of all its citizens and residents.

Science has enabled man to build the modern city, but man can only live there at peace with his brothers by observing the laws of morality.

There are no biological frontiers between men who are all of the same nature, there are only political frontiers.

In order to enable man to fulfil his purpose, Providence allows him to be born amongst brothers of the same nature, grouped in various super-imposed communities.

In fact, once he becomes part of the vast human community, man finds himself inevitably and at the same time, part of his family, of his social or racial group, and of his country.

Always in debt to his Creator and to each of these communities in the order and to the extent of the blessings he derives from them, the human

being, whose nature remains the same throughout the world, must be free to worship his God and to show respect for his parents, his race and his country.

The State, which is made for man, must therefore allow him to worship freely and to show his legitimate respect for his family, his racial pride and his love of country.

Besides, the common interests of mankind, command, on the part of individuals, groups of individuals, families, peoples and nations, mutual and reciprocal respect for their own aspirations and their respective rights.

Issuing from one Creator only and having the same nature, men, with their diversity of race and colour and the multiplicity of climates and continents in which they live, retain equally and respectively inviolable rights and imperative duties relating to the Divinity, to human dignity, to family and to country.

All these rights and obligations proceed therefore from man's very nature and not from his particular religion or race. And this basic principle does not change because man travels or lives with human brothers of a different religion or race.

Man is entitled to the esteem of all his fellow men, not so much because he is white, yellow or black, English, French or Belgian, Catholic or Protestant, etc., but primarily because he is a man.

In the great cradle of humanity, the rights and obligations of some must be balanced by the rights and obligations of others.

No social order can be maintained without the support of laws.

Natural law by itself is not sufficient to meet the increasing needs of society.

Natural law, that is the unwritten law, whose main principle, "Do good and shun evil", can at best reach only a minority of individuals in society and does not allow the mass of the people to solve concrete cases.

To man's conscience must be added the precise rights and obligations of the mass of individuals who make up society.

To natural law, which alone is insufficient to meet the needs of civic society, there must therefore be added the written law, that is man's positive law.

But this written law, essential as it may be, will not by the sole fact of its existence, prevent a state of mind, such as prejudice.

Law can prohibit and punish the deed resulting from a state of mind, but it cannot prevent the human being from thinking, even unfairly.

In other words, law can prohibit and punish the act or the discrimination resulting from a prejudice, but it cannot, by itself, prevent a person from having prejudices.

While written law is useful and necessary, it must be supported by the co-operation of the people.

It was in this spirit that the Canadian Parliament passed a Fair Employment Practices Act on the first of July, 1953.

Obviously, the Act cannot force any employer to hire any particular individual, or require any one to work for any employer.

As my colleague, the Hon. Milton Gregg, Minister of Labour, has so well explained, "the purpose of the Act is simply to ensure that, in the field of employment subject to federal jurisdiction, all men and women will be considered for employment on their merits, without regard to their race, colour, religion or national origin".

The laws of nature oblige all human beings to work.

All citizens must work according to their strength and ability, and if nature has established differences in talent, ability, health and strength in men, it has nevertheless conferred upon every human being an inviolable right to work itself.

It is not racial or religious characteristics which give man his right to work; it is the fact that he is a human being.

So, it was a good step when the Canadian Government adopted this legislation as an anti-discrimination law in the matter of employment.

But, I repeat, legislation alone is not sufficient to solve this problem, nor for that matter, the whole problem of social discrimination.

New problems or those aggravated through modern trends, require attention from the governed, as well as those who govern.

Governments as well as the people, that is to say all members of the same human community, must co-operate towards their common welfare and mutual respect of their dignity through study, explanation and understanding of all social problems.

In conclusion, may I be allowed to recall a fact taken from life which does honour to the Canadian people.

I once had the privilege of watching a baseball game at the Stadium of the Montreal Royals.

It was the last game of the "Little World Series", and the opposing teams were the Royals and an American club.

This last game of the series, like all the others, was hotly contested, but finally, after brilliant plays, especially by their second baseman, the Royals won.

More than twenty thousand spectators shouted with joy, even after the players had left the diamond.

The crowd had already invaded the field when the cheers and applause suddenly increased at the sight of the Montreal team's second baseman, whom some of his fans had brought out of the dressing room and carried on their shoulders to show the spectators once again the star of the game and the hero of the day.

I shall never forget that enthusiastic and touching scene, not so much because a delirious crowd was applauding its hero, but because that crowd, 99·9 per cent white, was paying tribute to a coloured player.

That second-base player on the Montreal club was, in fact, none other than Jackie Robinson, now a star in the National League.

It is a happy thought that we, in this country of ours, refuse to have anything to do with discrimination.

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CKNB—Campbellton, CJEM—Edmundston, CFNB—Fredericton, CKCW—Moncton, CFBC—Saint John.

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